

Arthur Brial
18 Bouverie St. E.C.

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXV.—NEW SERIES, No. 1047.]

LONDON: WEDNESDAY, NOV. 29, 1865.

PRICE { UNSTAMPED .. 3d.
STAMPED..... 6d.

ARUNDEL SQUARE CHAPEL, WESTBOURNE-ROAD, BARNBURY,

Will be RE-OPENED for DIVINE WORSHIP, after the
ERECTION OF GALLERIES, on SUNDAY, December 3rd,
1865, when TWO SERMONS will be preached by the Pastor,
REV. THEOPHILUS LESSY,
Service to commence in the morning at 10.45; Evening at 6.30.

On THURSDAY, December 7th, at three o'clock, a SERMON
will be preached by the
REV. NEWMAN HALL, LL.B.,
Chairman of the Congregational Union of England
and Wales.

After which, Tea and Coffee will be provided in the School-
room beneath the Chapel.—Tickets One Shilling each.

In the Evening, at half-past Six o'clock, a PUBLIC MEETING
will be held in the Chapel, at which
MR. ALDERMAN LUSK, M.P.,

Will Preside, and the following Ministers will be present:—
The Revs. H. Allen, C. Bailhache, J. Corbin, J. Edmond,
D.D., J. S. Hall, A. Hannay, A. H. New, J. Pulsford, A.
Raleigh, D.D., J. Viney, M. Wilks, J. H. Wilson.

Collections will be made after each Service in aid of the
Building Fund.

SURREY CONGREGATIONAL UNION.

The THIRD ANNUAL MEETING of the SURREY CON-
GREGATIONAL UNION will be held at CAMBERWELL-
GREEN CHAPEL (Rev. J. Pillans) on TUESDAY and WED-
NESDAY, the 5th and 6th of December next.

On TUESDAY EVENING the SERMON to the Union will be
preached by the Rev. A. MACKENNA, B.A., of Surbiton.
Service will begin at Seven o'clock.

On WEDNESDAY MORNING, at Ten o'clock, a DEVOTIONAL
SERVICE will be held; the Address to be delivered by the
Rev. W. F. REVELL, of Chertsey.

At Eleven o'clock the Pastors and Delegates will meet for
business. The Annual Report will be presented. The Rev.
J. HART, of Guildford, will read a paper on "Congregational
Evangelization"; and the Rev. W. HICKMAN SMITH, of
Anerley, a paper on "The Minister in relation to the Church
in the House."

A PUBLIC MEETING will be held at Half-past Six o'clock,
when Addresses will be delivered by the Rev. J. KETLEY, of
Farnham, on "The Rural Districts of Surrey"; the Rev. J.
G. ROGERS, B.A., of Clapham, on "Congregational Prin-
ciples"; and by the Rev. W. P. DOTHIE, M.A., of Redhill,
on "Some of the Religious Tendencies of the Age."

At Half-past Two the Pastors and Delegates will dine
together in the Schoolroom; and Tea will be laid at Five
o'clock.

All the meetings are open to visitors, who may also obtain
Tickets (price 3s.), admitting to the Dinner and Tea.
Collections each evening.

AT a Meeting held on FRIDAY, the 24th
November, 1865, at the Offices of the BRITISH AND
FOREIGN ANTI-SLAVERY SOCIETY, comprising Members
of the Committee, gentlemen connected with the Baptist, the
London, and the Moravian Missionary Societies (representatives
of the Wesleyan body being unable to attend, in consequence
of another meeting), and other gentlemen; G. W. ALXAN-
DER, Esq., Treasurer of the Society, in the Chair; the
following Resolutions were unanimously adopted:—

FIRST.—That a Deputation be appointed to wait upon the
Right Honourable E. Cardwell, Secretary of State for
the Colonies, to urge on the Government the importance
of their taking immediate steps for an impartial and a
searching inquiry into the deplorable events which have
recently occurred in Jamaica, and into the causes which
have occasioned them.

SECOND.—That this Meeting further encourages the Committee
of the British and Foreign Anti-Slavery Society to call
public attention to the propriety of a Parliamentary
Investigation, embracing an inquiry into the operation of
the existing laws of Jamaica, and the Administration of
the Island.

THIRD.—That this Meeting desires to express its deep sympathy
with Dr. Underhill, and to record its appreciation of his
consistent and indefatigable labours in the cause of justice
and humanity in Jamaica.

ALEXANDRA ORPHANAGE for IN- FANTS, ALBERT-ROAD, UPPER HOLLOWAY.

For Infants of both Sexes, and from any part of the Kingdom.
Under the immediate Patronage of their Royal Highnesses the
Prince and Princess of WALES.

At a Meeting of Governors and Subscribers, held on
Thursday, November 23, 1865, at the London Coffee-house,
Ludgate-hill, for the election of Twelve Infants from a list of
Thirty-nine Candidates.

At the close of the ballot the following were declared to be
successful:—

1. Beck, Alice M. E. . . 178	7. Cornish, Elizabeth . . 149
2. Fox, Sarah . . . 177	8. Beavis, James . . . 135
3. Davis, George . . . 165	9. Haskins, Ellen W. . . 134
4. Sims, Louisa C. . . 154	10. Rolla, Charlotte . . . 130
5. Pierce, Emily J. C. . . 138	11. Heap, George H. . . 123
6. Bloxham, W. J. R. . . 133	12. Willis, Wallace R. . . 111

Resolved unanimously.—That the most cordial thanks of
this Meeting be presented to B. A. Tomkins, Esq., in the
absence of the Lord Mayor, for presiding this day, and to the
scrutineers for their care in taking the ballot.

JOSEPH SOUL, Hon. Sec.

No. 53, Ludgate-hill, E.C.

The next election will occur in May, when Twelve infants
will be admitted. Forms of application may be obtained at
the office.

Contributions are earnestly solicited, and will be thankfully
received.

Life subscriber, 5l. 5s.; life governor, 10l. 10s. and upwards;
annual subscriber, 10s. 6d.; annual governor, 1l. 1s. and
upwards.

UNIVERSITY OF LONDON.

NOTICE IS HEREBY GIVEN, That the next HALF-
YEARLY Examination for MATRICULATION in this Uni-
versity will commence on MONDAY, the 14th of January, 1866.

Every Candidate is required to transmit his Certificate of
Age to the Registrar (Burlington House, London, W.), at
least fourteen days before the commencement of the Exami-
nation.

Candidates who pass the Matriculation Examination are
entitled to proceed to the Degrees conferred by the University
in Arts, Science, Laws, and Medicine; and are exempt (1) from
the Entrance Examination otherwise imposed on Candidates
for admission to the Royal Military College at Sandhurst;
(2) from those Examinations of which every Medical Student
now commencing his professional studies is required to have
passed some one; (3) from the Preliminary Examination
otherwise imposed by the College of Surgeons on Candidates
for its Fellowship; and (4) from those Examinations of which
it is necessary for every person entering upon Articles of
Clerkship to an Attorney to have passed some one,—such as
Matriculation in the First Division being entitled to the addi-
tional exemption from one year's service.

WILLIAM B. CARPENTER, M.D.,
Registrar.

November 25, 1865.

URGENT APPEAL.—480l. has already been
raised, with additional and liberal donations of labour
and material, in the construction and establishment of Sunday
and day-schools at Swanage, amongst a poor and labouring
class of people. 800l. more is now required. A heavy responsi-
bility has for a series of years been resting upon a minister
of Christ, which it is most desirable to remove. Hon. secre-
tary, Rev. Geo. Hindle, Swanage, Dorset; treasurer, Mr. A.
Gillingham. All donations to be forwarded to the secretary,
and a receipt, signed by the treasurer, will be returned for
sums not less than half-a-crown, unless accompanied with
extra stamp. Circulars on application.

MR. COOKE BAINES, RAILWAY COMPENSATION VALUER, &c., 106, Cheapside, E.C.

Being extensively engaged in conducting CLAIMS for
COMPENSATION against RAILWAY COMPANIES, Mr.
Baines takes this means of offering his services to his
numerous friends who may be affected by the various Railway
and other Public Works in and around the Metropolis.

The very large number of cases that have already passed
through his hands and been satisfactorily arranged, enables
him with confidence to undertake the conduct of any claims
entrusted to his care.

Fire and Life Assurance effected. Auction Sales and
Valuations for Probate undertaken.

PARTNERSHIP.—WANTED a PARTNER,
with from 3,000l. to 5,000l., to join two others in Liver-
pool in taking up an old-established and valuable connection
in the WHOLESALE DRY-SALTERY and SPICE and SEED
BUSINESS. Strictest references given and required.

Address, P. and Q., Post-office, Liverpool.

BOARDING and DAY-SCHOOL for
YOUNG GENTLEMEN for DISPOSAL on most Ad-
vantageous Terms, in one of the Southern Counties.

For particulars address, Zeta, Nonconformist Office, 13,
Bouverie-street.

TO ORGANISTS.—WANTED, a GENTLE-
MAN competent to undertake the duties of ORGANIST,
at Park Chapel, Hornsey. A liberal salary will be granted.

For particulars, apply, by letter, to Mr. Joseph F. Sargeant,
3, Victoria-terrace, Hornsey Rise, N.

TO BENEVOLENT SOCIETIES, CLERGY-
MEN, and OTHERS.—AUSTRALIAN and AMERICAN
BEEF (not Charqui).—The undersigned is now in a position
to send by carrier 1 lb. Trial Sample Packets of Meat, pre-
pared by Mr. Warriner's process, with full instructions for
Cooking, on receipt of remittance, in stamps or otherwise, of
sixpence.—A. CRAIG 9, Mincing-lane, London.

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WANTED, a GENTLEMAN as SECOND MASTER,
competent to teach Classics, English Literature, and Junior
Mathematics. He must be a member of a Congregational
church, and able to take the oversight of the Pupils in the
absence of the Head Master. Salary, £30 per annum.

Address, Mr. Lemon, Mission School, Blackheath, S.E.

TO SCHOOL ASSISTANTS.—WANTED,
after the Christmas Vacation, a GENTLEMAN to
ASSIST in the duties of a good MIDDLE-CLASS SCHOOL.

Address, Mr. E. Flatman, Frome, Somerset.

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WANTED, a respectable, well conducted YOUTH, as
an APPRENTICE to the WOOLLEN DRAPERY and
GENERAL OUTFITTING BUSINESS. Also an IM-
PROVER.

Apply to J. Hamlyn, 50 and 51, North-street, Taunton.

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BOOKS, and every requisite for the Counting house.
Qualities and prices will compare advantageously with any
house in the trade. The Forms and Account Books required
under "THE COMPANIES' ACT, 1862," kept in stock. Share
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Executed.—ASH and FLINT, 49, Fleet-street, City, E.C.,
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COMPANY (LIMITED).

HEAD MASTER: Rev. ROBERT HALLEY, M.A.

This School furnishes, on moderate terms, a sound and
liberal Education, both Classical and Commercial, with a reli-
gious training in harmony with the principles held by Evan-
gelical Nonconformists.

The NEXT TERM will COMMENCE on the 27th January.
Applications for admission should be addressed to the Head
Master, who will supply any information that may be re-
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TERMS:

For Pupils entering under 14 years of age, 40 guineas.

For Pupils entering above 14 years of age, 50 guineas.

Tettenhall is well known as a most healthy and picturesque
village, quite out of the mining district, and within three
miles of the railway-stations at Wolverhampton.

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PRIVATE BOARDING-HOUSE, beautifully situated.
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Education, Commercial and Classical, adapted to the Middle-
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Prospectuses forwarded on application.

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Conducted by the Misses MIALT, assisted by Professors,
and French and English Resident Governesses.—A thoroughly
solid English education, under the immediate superintendence
of the Principals; with all the necessary accomplishments—
French, German, Latin, Music, Singing, Drawing, &c. Occa-
sional Scientific Lectures from Professors. Special attention
given to moral and religious training; and the comforts and
advantages of a refined home provided.

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PRINCIPAL:—Mr. VERNEY.

This school is adapted to the requirements of the Sons of
Respectable Traders and others. The Premises are First-
class, spacious, elevated, and healthy; the rooms are nume-
rous and lofty; there is an excellent well-ventilated school-
room and class-rooms; a large playground, lawn, and
gardens; with every other convenience.

The education is sound, practical, and commercial; with or
without French, Piano, Surveying, &c.

Mr. VERNEY has for upwards of Twenty Years been
actively engaged in the pleasing and responsible work of train-
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Patron—Her Majesty the QUEEN.

More than 25,000 Children under ten years of age die in
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There is most eminent medical authority for declaring that
the poor, as a class, will gain more from the establishment of a
Hospital for Children's diseases than they would from any
general Hospital.

This Hospital now provides seventy-five beds for in-patients,
and upwards of a thousand out-patients are relieved weekly.

The Committee earnestly solicit contributions.

F. H. DICKINSON, Chairman.

November, 1865.

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Messrs. Herries.

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FAMILY SEWING MACHINE.

SILENT, SIMPLE, COMPACT, ARTISTIC,
EFFICIENT, DURABLE, AND CHEAP.

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an hour; in short, it is the Cheapest and the Most Perfect
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- (1) It is intended for Private Individuals only.
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HIRE the following PIANOFORTES for Three Years, after which, and without any further Payment whatever, the Instrument becomes the Property of the Hirer:—20 Guinea Pianette, in Rosewood or Walnut, 2l. 12s. 6d. per quarter; 42 Guinea Drawing-room Model Cottage, Rosewood or Walnut, 3l. 18s. 9d. per quarter; 60 Guinea Semi-oblique, Rosewood or Walnut, 5l. 5s. per quarter. Other Instruments, such as Grands, Semi-grands, &c., may also be hired on the same system. Every Instrument is warranted of the very best manufacture, inferior Pianofortes being entirely excluded from the stock. Quarterly payments are required. Instruments packed free, and forwarded direct to the country. Harmoniums on the same system. Pianoforte Gallery (the largest in Europe), 207 and 209, Regent-street, London, W.

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The Fifth Triennial Division, just made, gives a CASH BONUS OF 24 PER CENT. ALFRED LENCH SAUL, Secretary.

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The following figures show an increase quite unprecedented in the history of the Company:—

The amount assured in 1862 was	£151,065
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The amount advanced since May, 1851, exceeds HALF A MILLION STERLING.

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Premiums, 1864-5 £161,029

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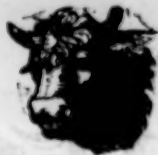
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Successful Treatment of Consumption, Diseases of the Chest, Chronic Cough, General Debility, Loss of Appetite, &c., by the Syrup of Hypophosphite of Lime, Soda, and Iron, and by the Pills of Hypophosphite of Quinine and of Manganese, prepared by H. H. Swann, of Paris. Price 4s. 6d. per bottle. Wholesale and Retail Agents, DINNEFORD and Co., Chemists, 173, Bond-street, London.

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By Order, THOS. WILSHIRE, Secretary.

October 30th, 1865.

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WITH A DELIGHTFUL AND LASTING FRAGRANCE.

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Price of a Single Truss, 10s., 21s., 26s. 6d., and 31s. 6d.

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Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. Postage 1s. 8d.

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ELASTIC STOCKINGS. KNEE-CAPS, &c.

The material of which these are made is recommended by the faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS, and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., to 10s. each. Postage 6d.

John White Manufacturer, 228, Piccadilly, London.

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STRONG TO FINE BLACK TEA.

1s. 6d., 2s., 2s. 6d., to 3s. per Pound.

THE MOST DELICIOUS BLACK TEA THE WORLD PRODUCES

is now only 3s. 6d. per Pound.

RICH, RARE, CHOICE COFFEE, 1s. 4d., 1s. 6d., 1s. 8d.

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8, KING WILLIAM-STREET, CITY, LONDON, E.C.

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"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

WHY THE LAITY LIKE IT.

IX.

CONCLUDING REMARKS.

IN several foregoing numbers we have passed in review the chief reasons commonly given by laymen of the Church of England for their preference of the Establishment. Some of them, as we have seen, indicate liberality of feeling even if misapplied, while some derive their strength from motives far less worthy of respect. Of the latter we have exhibited but a single illustration, not because more than one could not be readily found, but because our object throughout has been to lead to reflection rather than to excite irritation. We have not, it is true, touched upon the theory of the Rev. Frederick Maurice, which is perhaps the most refined and spiritual of any that have hitherto been broached in justification of a National Church. We stated at the outset that our purpose did not admit of an examination of the principles which lie at the basis of State-ecclesiasticism, and even if we had not thus designedly narrowed our area of discussion, we suspect that the number of the laity who so distinctly apprehend the views he teaches on this subject as to be influenced thereby in their attachment to the Church, is small in comparison with the aggregate of Churchmen. With the exception of this small class, however, there is one remark applicable to all—namely, that their grounds of preference, otherwise worthy as they may be, are entirely beside that which in such a case should be considered indispensable to a trustworthy conclusion, at least by all who accept Christianity as the revealed will of God.

A Church is an organisation of spiritual persons for spiritual objects. We need not stay to define the precise significance of the descriptive term we have employed; it suffices that in its broad sense it will be generally understood. By a spiritual person we mean one whose character is mainly formed and whose conduct is mainly governed by those convictions and emotions which directly relate to the Eternal Spirit as He has disclosed Himself in Jesus Christ His Son; and by spiritual objects we mean such as that revelation of His mind and will was specially vouchsafed to effect—the quickening, nourishing, and maturing in men's souls the life that can never die—life towards Him—and the reproduction and extension of it, according to laws of His own appointment, so as to include the whole family of man. It is surely a reasonable inference that He who thus unveiled Himself in order that we, looking upon and recognising Him, might feel within us the stirrings of that Divine life, would not leave us wholly uninformed as to the leading characteristics of the institution by whose agency it is to

be fostered in those who have it and communicated to those who have it not. His will in the matter, so far as it can be ascertained, should govern our wills, and our predominant motive for attaching ourselves to any spiritual community of which Christ is the recognised Head, should spring from the belief that it is most in accordance with His mind. Other motives may be more or less praiseworthy, but this should be imperative. In this, as in other senses, the admonition is addressed to us, "Seek ye first the Kingdom of God, and other things shall be added unto you."

We are not about to charge the laity of the Establishment with conscious indifference to this primary standard of judgment. Many of them, we are quite willing to believe, entertain the idea that a National Church in the sense in which they understand it—that is, a Church sanctioned, authorised, and endowed by the law of the land—is the truest embodiment that human infirmities will allow of the will of the Supreme in relation to the Christian faith, and that the Church of England, all things considered, is the best exponent of His purpose in relation to the agency by which that faith is to be kept alive and propagated. But we put it to them, in all respect, whether such an institution as the State Church in this country, if conceived of apart from all the subordinate and worldly interests with which it has become almost inextricably associated, really strikes them as harmonising with the fundamental principles of that kingdom which Christ lived and died amongst men to establish, and which he described as "not of this world." We will not refer them to disputed texts of Scripture. We will not insist on Apostolic examples. We will only ask them to contrast the essential characteristics of the Gospel they have received with those of the machinery by means of which the laws of the land provide for its promulgation, and to draw the conclusion for themselves whether there is so much as an ostensible agreement between them. Not to insist upon the unseemly incongruity of resorting to force in furtherance of the reign of grace and love, and of making the ministration of spiritual life to such as possess, and to such as lack it, dependent on arrangements based on legal authority, thereby superseding, to that extent at least, the spiritual motives of which the Church ought to be the highest expression, is it possible to connect many of the inseparable conditions of a Church Establishment in this country with any reasonable belief in their accordance with the will of God? The subordination of Christ's spiritual body to a mixed Legislature, even to the choice of its articles of faith; the political functions vested in its bishops; the laws and customs of patronage, and the simoniacal practices engrafted upon them; the violations of charity to which an Establishment inevitably conduces; the social discord which it creates; the restrictions it imposes upon men whose lives may nevertheless honour their Lord; the worldly motives to which it appeals, the worldly maxims it endorses, and the worldly spirit which its main arrangements exemplify,—surely, surely, here is enough to suggest a doubt that the system as it now exists, and which is so frail that the slightest reform of it is regarded as tantamount to its destruction, cannot be an embodiment of Divine wisdom, must be a concretion of human misapprehension, and, in some measure, of human conceit and perversity. Looking at it as a whole, at its history, at its character, at its results, how many are there who can conscientiously declare, "This, in my judgment, approaches most nearly to what I believe to be the Divine ideal of His Church on earth?"

We shall be told, no doubt, that the abuses of a system are not to be confounded with its legitimate uses. No, but in this case, the abuses, as they are called, are, as society is constituted in England, inseparable from the system itself, and directly traceable to it. They represent, not so much the mind of the Church as a

spiritual body, as they do the mind of the whole people in their capacity of a State. And this is the result to be anticipated from the legal association of the one with the other—the State does not take the impress of the Church, but the Church of the State—the secular does not become elevated into the spiritual, but the spiritual is permeated by the secular. The comparative supersession of the highest motives for those which are less worthy goes far to insure the disuse of the former, and their consequent loss of vitality and power, and an undue reliance upon the latter. Against this result that which is truly Divine in the institution so unfavourably allied will struggle manfully—is struggling manfully—to recover the ascendancy—but all the conditions of the contest, save that one which is independent of the will of earthly potentates and legislatures, are opposed to its success.

We commend this higher view of the subject to those whose liberal instincts and cultivated tastes require a constitutionally-authorized and legally-governed Church in preference to any one that is free from State control. That which best pleases them may yet be least conformed in its principles to the will of the Master—and if their aim be, as we will not question it is, religious, and their spirit be, as their aim supposes, simple and true, they will find on examination, we think, that the principal reasons "why the laity like it," are neither incompatible with a higher style of organised spiritual life, on the one hand, nor, on the other, do they necessarily justify the perpetuation of a system that in the most important conditions fails to approve itself to an enlightened judgment.

ECCLESIASTICAL NOTES.

IN a sermon preached on Sunday last at the re-opening of the Savoy Chapel—that place so bound up with the history alike of the Church of England and of Nonconformity—Dean Stanley, in the course of a vivid historical sketch, reminded the audience that the Savoy was the cradle of the Prayer-book, completed there and in Sheldon's lodgings adjoining. Thence, he said, issued the strange and passionate declaration of assent and consent to everything contained in that book, "now, thank God, swept away after being a stumbling block to so many consciences. The Prayer-book was now a bond of union to all classes and parties." This was said on Sunday, and on Monday there appeared in the *Record* a statement to the effect that a "Church Association" to uphold the principles of the Reformation in the Church of England has been formed. The association is said to be composed of influential men, and its object is to procure the passing of an act of Parliament rendering illegal the Romanistic innovation. As all these innovations are consistent with the Rubrics, it is evident that Dean Stanley's description of the Prayer-book is scarcely a correct one. From Edward the Sixth's time it has been a cause of contention rather than union, and now two, if not three, parties are fighting over its contents. The oddity is that the Preface to the Prayer-book says that, "The particular forms of Divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of authority should from time to time seem either necessary or expedient." The Evangelical party, it is evident, rely on the last clause of this sentence, and the Ritualistic party on the first clause, but they might change positions and quote each passage against the other. It is the old controversy of the sixteenth and seventeenth centuries over again, which may end as that ended, by the triumph of the Ritualistic section. But where

are the Puritans of to-day in the Church, who would, because of this, come out of her, as did the Puritans of two and three hundred years ago? It is of no use for the Evangelical party to engage in this battle unless they are in earnest; for unless they are, defeat will win for them nothing but contempt.

The Colonial Churches, offended by the recent judgment of the Privy Council, are preparing themselves for entire freedom. Having lost State patronage, they now naturally look to be free of State control. The last mail from the East Indies brought us the proceedings of the clergy of the diocese of Colombo (Ceylon), during which, after a charge from the Bishop, they resolved themselves into an independent Synod, under obedience to the Bishop alone. We now have, by the last Australian mail, a petition of the Bishops of the Anglican Church in New Zealand to her Majesty, praying for liberty to surrender the Letters Patent of the Crown, stating that in conjunction with the clergy, they have agreed on a church constitution "by voluntary compact," that the Colonial Legislature has conceded to them civil equality with all other sects, and praying generally that in future they may be left alone to elect their own bishops and manage their own affairs. The *Churchman* is rejoiced at such declarations of light and liberty; but the *Guardian* is more cautious, and advises further inquiry and mutual consultation, but it adds, "A free and vigorous life, with brotherly concord and mutual good offices, must be the future condition of the Colonial Churches. If the surrender of episcopal patents will promote the energy and the harmony of which we speak, then—and not otherwise—by all means let them go." The *Guardian* sees no principle involved, only expediency; but we question whether the Colonial Church will look at the matter from this point of view. Why should they, for the mere sake of adding geographical dignity to the Church of England?

Neither the City of London nor the Dissenters are likely to keep Bunhill-fields without payment being pressed. Thus, the *Clerical Journal* expresses its earnest hope that the Ecclesiastical Commissioners will not yield to the arguments that may be brought to bear upon them, and remarks that "it is ridiculous to expect the Church of England to make the least sacrifice in the matter." It does not add that it has spent so much money on bishops' palaces and deans' and archdeacons' incomes that the Commission cannot be expected to be either generous or just in such a matter. The *Record* takes broader ground, and says that the scorn which would follow the attempt to make merchandise of the Nonconformist *campo sancto* would be more bitter in its effects than a new St. Bartholomew's Day. "We therefore trust," it adds, "that the further discussion of this question will be effectually answered by some authoritative intimation that there is no wish or design to violate the sanctity of the ancient cemetery of Bunhill-fields." We so seldom have the opportunity of thanking the *Record* for service, that we do so now with something like the sensation of a new pleasure.

Dr. Robinson's Blackburn sermon has called two able defenders of Nonconformity into the field in the persons of the Rev. J. B. Lister and the Rev. Edwin Heath. Mr. Lister's sermon is on "The Church and her Assailants." He quotes Dr. Robinson, but rightly apologises for bringing anything so shockingly irreligious into the house of God. He speaks of the impiety, want of charity, and perversion of Dr. Robinson's sermon, and adds:—

John Milton, the author of "Paradise Lost," and John Howe, of "The Living Temple," were infidels! Bunyan, of "The Pilgrim's Progress," and Baxter, of "The Saints' Everlasting Rest," were infidels! Isaac Watts, Matthew Henry, and Philip Doddridge, were infidels! James, of Birmingham, and Jay, of Bath, were infidels! Fletcher, of Blackburn; M'Call, of Manchester; and Raffles, of Liverpool, were infidels! Williams, the martyr of Erromanga, and Moffatt, the apostle of Africa, infidels! Binney, of London, and Parsons, of York, infidels!

Mr. Heath's sermon is on the "Church in the World." He describes the nature of a Christian and a State-Church, and proceeds to apply his argument by means of the parable of the tares. We quote a portion of his reply to one of the most remarkable passages in Dr. Robinson's sermons:—

Dr. Robinson's other argument is this:—

It is taught in the parable of the tares that during "this dispensation" there must needs be evil men in the Church; in other words, that the true Christian Church must be impure. In "the field," which is the Church, wheat and tares, good and bad, must "grow together until the harvest."

The Church of England is impure.

Therefore the Church of England is the true Christian Church!

This is no exaggerated statement. Hear his own words. "I admit, my brethren, the Church of England is not a pure communion. If it were so it could not be Christ's Church, or any part of it (!) for in His Church during the dispensation there will be wheat and tares."

All that is necessary in relation to this argument is to look, for a moment only, at the absurdity which it involves. The Church of England is the Church of Christ because it is impure; if it were not so, "it could not be His Church or any part of it." So that a Christian Church becoming wholly Christian, would cease to be a Christian Church through excess of Christianity. If the Church should rid itself of all unworthy members, and thus come to be composed of none but faithful followers of the Lord, it would, for very lack of wicked men in its communion, lose all ecclesiastical authority and character. According to this view, the Holy Saviour will not accept, for the earthly dwelling-place of His pure Spirit, any other than an unclean temple. This, assuredly, is both irreligion and inconsistency. Now, whenever I find such teaching given in the most sacred place as the truth of God, I feel bound, as a Christian, to denounce with all possible indignation the horrible impiety, and, as a man, to resent so gross an outrage upon all reason and conscience.

We notice that the Tottenham controversy, occasioned by the attack of Mr. Hall, the late incumbent, on Dissenters, has not ceased. Mr. Hall has addressed a letter to a local journal, in which he reasserts, at greater length than in his sermon, his complaints of Dissent. His letter is simply an explanation of High-Church views regarding the sacraments and the ministry, which involve, of course, if accepted, sin and schism on the part of Dissenters. He has been met by an elaborate letter from the Rev. Robert Wallace, in which the principles of Nonconformity are very ably and clearly stated and defended. This kind of controversy is growing, and will grow. We hope that those who are competent to take part in it will prepare themselves for doing so.

CONFERENCE OF THE LIBERATION SOCIETY AT MANCHESTER.

In accordance with an announcement made some weeks since, the leading friends of the Liberation Society in the northern counties were invited to attend a conference at Manchester on Wednesday last, for the purpose of hearing a statement relative to the plans of the Committee for the winter season and for the next Parliamentary session. It was held in the Town Hall, and among those present were Mr. Hadfield, M.P., Mr. Barnes, M.P., Mr. T. B. Potter, M.P., Mr. Hugh Mason, of Ashton; the Rev. Dr. M'Kerrow, Mr. J. O. Kell, of Bradford; Mr. Alfred Illingworth, of Bradford; Mr. E. Dawson, of Lancaster; Mr. Jacob Bright, Mr. H. Pidduck, of Hanley; the Rev. W. G. Squier, of Preston; Mr. A. B. Sutcliffe, of Ashton; Mr. T. C. Ryle, of Wigan; the Rev. T. C. Finlayson, Rev. G. W. Conder, Mr. T. Roberts, Rev. A. M'Laren, Rev. Dr. Parker, Mr. Samuel Watts, Rev. T. Green, of Ashton; the Rev. J. Hutchinson, of Ashton; Rev. W. Handford, Bolton; Mr. John Kingsley, Mr. F. Taylor, Mr. B. Armitage, Mr. Richard Johnson, the Rev. Brooke Herford, the Rev. J. Colman, the Rev. J. T. Feaston, of Birmingham; the Rev. W. Griffith, Derby; the Rev. John Wright, of Bury; Mr. B. B. Nixon, of Leeds; the Rev. W. A. Wrigley, Carlisle; the Rev. G. Snashall, Rochdale; Mr. Charles Potter, Mr. J. B. M'Kerrow, Mr. W. K. Job, of Heywood; Mr. Alderman Goadby, the Rev. H. Parkinson, of Rochdale.

On the motion of Mr. FRANCIS TAYLOR and Mr. S. C. KELL, of Bradford, it was agreed that the Society's old and well-trying friend, Dr. M'Kerrow, should preside. It was also resolved, on the motion of the Rev. T. MICHAEL, of Bolton, and Mr. NICHOLSON, of Macclesfield, that the Rev. J. A. Macfadyen should act as secretary.

The CHAIRMAN then delivered a brief but spirited introductory address, in which he expressed great satisfaction at the assembling of such a meeting, and welcomed such men as Mr. Miall, Mr. Carvell Williams, the Rev. R. W. Dale, and Mr. Illingworth, who composed the deputation from the Executive Committee. He then called on Mr. MIALL, who proceeded to read the paper on the results of the general election, and on the Society's Parliamentary policy next session, which appeared in our columns last week.

Mr. BARNES, M.P., then proposed the following resolution:—

That this Conference tenders its warm thanks to Mr. Miall, for his paper on the Characteristics and Results of the late General Election, and on the Parliamentary policy proposed to be pursued by the Society in the next session of Parliament. That in the sentiments and proposals therein contained the Conference expresses its general concurrence, and, more especially, it approves of the suggestion that in the Society's future Parliamentary action, due prominence should be given to its fundamental principles and ultimate designs, to the promotion and realisation of which the Conference attaches greater importance than to any immediate and minor successes.

He eulogised the paper of Mr. Miall, and said that he thought that the policy proposed to be pursued was as wise as it was moderate. He ridiculed the idea that the Society had ever concealed its ulterior aims, but urged the importance of increasing effort in the exposition and advocacy of its principles.

The Rev. R. W. DALE, of Birmingham, seconded the motion, and, in allusion to the Society's electoral policy, said that while he had at one time feared that it might prove injurious to the interests of Liberalism, he was glad to acknowledge that, except, possibly, in one or two cases, it had worked most advantageously. He then proceeded to advert to the present position of the controversy, and the opportunities now afforded them of successfully advocating their views.

The motion was then carried, and

Mr. CARVELL WILLIAMS spoke in relation to the Committee's plans for the more vigorous prosecution of the electoral work which had been referred to in Mr. Miall's paper. He described the scheme which would be adopted to secure the delivery of a considerable number of lectures throughout the country in the first quarter of next year, and also named several series of publications which would be issued in the course of the next twelve months, and stated that the gratuitous circulation of the *Liberator* would be increased. He urged the necessity for local action, without which the wisest and most vigorous exertions of the Executive must be in vain.

The Rev. J. WRIGHT, of Bury, then proposed the following motion:—

That, it being the aim of this organisation to effect changes in national legislation, by means of changes first effected in the national mind, the Conference learns with great satisfaction the determination of the Executive Committee to prosecute with greatly increased vigour that tutorial work which has already exerted so marked an influence on public opinion. The Conference, therefore, expresses a hope that, by the wide circulation of appropriate publications the delivery of popular lectures, and other well-chosen modes of procedure, the Society's friends will avail themselves of every legitimate opportunity for the exposition and enforcement of its principles throughout the country.

He pointed out the absolute necessity for the diffusion of information if they were to accomplish their object, and expressed strong approval of the course proposed to be adopted by the Society.

The Rev. Dr. PARKER, in seconding the resolution, offered some practical suggestions, among which was the appointing of an agent for each county.

Mr. T. B. POTTER, M.P., took the opportunity of expressing his attachment to the Society's objects and approval of its proceedings.

The Rev. W. GRIFFITH, of Derby, also supported the motion; though the admirable character of the Society's scheme made, he said, such support needless.

Mr. Alderman Goadby and Mr. R. Johnson, of Manchester; Mr. W. K. Job, of Heywood; and the Rev. J. Compston, of Barnsley, also spoke, and offered suggestions or made inquiries. Great satisfaction was expressed at the intention to issue a book and other publications for the young, and the need for village as well as town lectures was insisted upon. After the resolution had been carried,

Mr. ILLINGWORTH, of Bradford, made a statement relative to the society's special fund. He described the facts which led to the suggestion of the scheme, and expressed a belief that what had already been done showed that it would be carried into execution. Bradford had already contributed 2,000*l.*, and would raise at least another 500*l.*; their friends in Manchester had promised 4,220*l.*, and that would no doubt be increased to 5,000*l.* London had already promised 4,000*l.*, which would no doubt be raised to 5,000*l.*, so that they had already 10,000*l.* secured in those places. Including those sums, 15,000*l.* had been already subscribed in the United Kingdom, being three-fifths of the whole amount, and the great bulk of the subscribers would, he hoped, speedily supply the remainder.

Mr. RICHARD JOHNSON, of Manchester, then moved, and Mr. MARTIN, of Leeds, seconded:—

That, inasmuch as the Conference considers the proposal to raise a fund of 25,000*l.*, to meet the increased expenditure of the Society during the next five years, to be called for by the circumstances of the times, and eminently calculated to increase the efficiency of the Society's operations, it learns with pleasure the extent to which practical effect has already been given to the proposal, and urges the necessity for such a prompt response to the Society's appeal, on the part of the great body of its supporters, as will speedily effect the desired object.

The motion was, after a brief conversation, in which the Rev. T. GREEN and Mr. WARBURTON took part, carried.

A vote of thanks to the Local Committee for their effective arrangements in connection with the Conference was proposed by the Rev. J. HUTCHINSON, of Ashton, and Mr. H. PIDDUCK, of Hanley, and carried, as was also one thanking the deputation, the chairman, and secretary, proposed by Mr. WILLIAMS, of Rochdale, and the Rev. J. H. COLEMAN, of Manchester. These, with the acknowledgments of the parties named, closed the proceedings, the members of the conference proceeding to the Corn Exchange, where dinner was provided.

THE SOIRÉE.

The Conference was followed by a very successful *soirée* in the Corn Exchange, at which a large number of ladies and gentlemen—more than five hundred—sat down to tea, and were afterwards addressed by leading members of the Society. The attendance on the platform was very influential, including many of the gentlemen whose names appear in the foregoing report. In the absence of Sir James Watts, who was suffering from an attack of gout, Mr. Hugh Mason was requested to preside.

The CHAIRMAN said, the more he understood of the principles of this Society, its past policy, and the ability of its leaders, the greater was the pleasure he felt in being one of its humble members. This meeting was held not long before the assembling of a new Parliament, in which, under any circumstances, the principles of this Society must be advanced to a greater or less degree. The Liberation Society was entitled to the warm thanks and earnest support of all Nonconformists for the position they now held in the Parliamentary representation—a position stronger than ever it was before. It was by the efforts of the Society to educate the public mind that so large a number of Nonconformist members had been elected. So far was he from believing that the name of one statesman mainly contributed to the Liberal success in the elections, he was of opinion that the Liberals would have gained strength had any other man on

either side of the Houses of Parliament been Premier. (Hear, hear.) South Lancashire might congratulate herself on having returned as her Liberal member the man above all others in this country to whom Liberals of every shade, and Nonconformists in particular, looked at this moment for the promotion of their great principles. (Cheers.) The return of Mr. Gladstone was not in the slightest degree owing to any partial support from Conservative electors, for unfortunately there were many more splits from the recreant and timid-hearted Whigs given to the two Conservative members, than there were Tory splits given to Mr. Gladstone.

The Rev. R. W. DALE moved the first resolution:—

That this meeting, being convinced by the teaching of both Scripture and experience of the soundness of the principles on which the Liberation Society is based, rejoices most heartily at its continued existence during a period of twenty-one years, and at the prospect of its entering on a new career of activity with increased vigour, as well as with augmented pecuniary resources.

He ridiculed the notion that the Liberation Society had any dark, ulterior motive beyond which they had for twenty-one years been exhausting the resources of language to give the clearest expression to. Nor were they isolated in their movement from the general current of modern European thought. For the last 300 years we found in every successive generation signs that a great idea had been gradually struggling for victory in the general constitution of European society—an idea which was definitely shown in the profession of faith of the Liberation Society. It was the principle that it does not belong to human governments to interfere with the religious faith of their subjects. The foremost minds in France at this moment were asserting that principle; and, as was with great truth remarked by one of the most distinguished literary men of that country, it was when any imperial thought by which modern civilisation was swayed found adoption by the French people that it made its way into the very heart and life of European society. (Hear.) The Liberationists were sometimes reproached for their apparently greater sympathy with the High Church party than with the Low Church. The explanation was obvious. The High Church party believed that the Church was a Divine institution, and that, if it had any relation to the civil Government, it should be a relation of control and not of subjection. The Liberationists joined in affirming the first part of that statement, but believed that there should be no relation, either of control or of subjection, on the part of the Church towards the State, and that only by this total severance could the Church of Christ be really developed on the earth. (Cheers.) The men who were promoting a relaxation of subscription felt that a great national establishment ought not to exist for the benefit of any particular type of theological thought. The Liberationists felt that too. But then the other advocates of relaxation proceeded to say that the true cure of the present mischief was to widen the basis of the ecclesiastical establishment as much as possible, and to find room within its limits for theologians of every tribe and every tongue. The Liberationists did not believe in the possibility of the success of that experiment; if the basis of the Establishment were so extended, the religious conscience of the country would soon pronounce decidedly against it. What was the precise meaning of the recent relaxation of subscription he did not profess to be able to determine; among the clergy there appeared to be considerable doubt as to the meaning of the alteration. Previously it was supposed that subscription meant a hearty and *ex animo* acceptance of every detail in the teaching of the English Church. Now it was affirmed by friends of the recent alteration that we might so alter the old lines of Tom Moore with regard to subscription as to make them read somewhat after this fashion:—

At present, by signing, you pledge yourselves merely, in a general way, to believe all sincerely.
In dining and signing we take the same plan;
First swallow all down; then digest as we can.

(Laughter.) He was rather curious to see what would happen if a clergyman of latitudinarian opinions were brought up before an ecclesiastical court, and his heresy were to be tried under the new terms of covenant between the clergy and the State. The Nonconformists were entitled to discuss these matters because the Established Church was a National Church; but they did not want to have anything to do with them, and therefore they sought to separate the Church from the State. During the last thirty or forty years of our history there were many indications that statesmen must be getting weary of the existing relationship. There was no good reason why the Church of Christ and the civil government should be so continually at odds, but it was the established relationship between them that was the source of all the mischief. It reminded one of the old woman who, after fifty years of quarrelling with her husband, pointed to the cat and dog lying in peace together by the hearth, and asked what made the difference. "Ah!" said her good man, "tie them together, and then see what will happen." (Laughter and applause.) The Liberationists believed that there were as much of Christian conscience and generosity, if they were but fearlessly appealed to, in the Episcopalian Church as there were in any of the voluntary churches of the country. If this was a mistake, it was at least a generous one, for which their brethren might surely pardon them. They confidently believed that if the national endowments were withdrawn, not a single church would be closed; there would not be a clergyman the less; but that there was sufficient loyalty on the part of the Episcopalians to the Church they preferred to sustain in all its vigour the effectiveness of an institution surrounded by such great and magnificent traditions." (Applause.) The Liberation Society did not propose to touch a single line of the

Prayer-book of the Episcopalians, or to abolish a single element of their ritual; but only said to them:—"We believe you love these things so well that you are able and willing to support them yourselves; we don't love them; don't ask us to help you in doing it."

Mr. JOHN KINGSLEY, in seconding the resolution, said he was one of those who rocked the cradle, or helped to rock the cradle, of this institution; and he congratulated himself and the meeting that the Society had attained the age of twenty-one years. He had chosen as the subject of his address the Irish Church, and his design was to show how indispensable was the work of this Society towards effecting for that country those alterations in the law without which social disorganisation and misery must prevail, do whatever we may in other directions by legislation. The census of 1861 showed that there were in Ireland 673,257 members of the Established Church to 4,505,245 Catholics, 523,281 Presbyterians, and 72,054 other Dissenters. Clearly the purely Dissenting element could not be in any degree responsible for Irish misery and Irish disorganisation. The religion of the people was by the State entirely ignored, whilst an Establishment on a vast scale, with archbishops and bishops, deans, chapters, prebendaries, canons, and all that machinery, was kept up at an enormous expense for the minority; to use an Irish bull, with regard to the Irish Church you might say that it had a majority in everything except numbers. (Laughter.) But surely there must have been a period when things were totally different. No; the census of 1834 showed a still greater disparity between the Catholic and the Protestant population, the former being 6,427,000 and the latter 852,000; the Established Church had gained relatively during the years of famine and emigration. Examination showed that the Established Church, as a religious institution, in Ireland, was a failure, and must continue to be a failure; and that it was our duty to remove Ireland's grievance so as to render possible social reunion and social organisation. The great fact that the Establishment existed for such a miserable minority must be insisted on, for a population numbering millions, subject to laws framed in utter disregard of their feelings and opinions, must always be in a state of antagonism. The lawlessness that had been charged upon the Irish people might be largely attributed to the fact that the laws were made by the supporters of an institution hostile to the feelings and sentiments of the people. As the result of all this, Ireland had a dreary history. Before the Reformation the Christianity of Ireland, if not opposed to the Papacy, was not identical with it; but when the English Government established the Protestant religion, the people became thoroughly Papalised. The severe measures adopted to reduce them to ecclesiastical subjection, the confiscation of land, the carrying out of what were called the penal laws, and the support given to the Irish Church, had been very prejudicial to the Irish entertaining anything of a fair judgment in regard to the advantages of union with this country; and the Catholic Church in Ireland had been made, of all the Catholic churches in Europe, the most ultramontane and thoroughly Papal. The Irish Church had offended and alienated the people by the necessarily polemical and controversial character of its ministrations, and it had aggravated greatly all the other grievances of which Ireland had to complain. He believed that there were palpable signs of a change; that there was considerable chance of the case of Ireland being brought before the new Parliament, and that some measures of justice would be introduced. The leading statesmen of this country, such men as Lord Russell, had frequently expressed their opinion that the Irish Establishment was utterly indefensible in theory; and the same view was taken by eminent historians like Grote, Hallam, and Macaulay. Their declarations had gone far to form the opinion of this country, and the opinion would before long prevail. (Applause.) An organisation had been started in Ireland, one of whose purposes was to debate this question of church establishments, and it might be well if the Liberation Society sent over a deputation to hold out the hand of fellowship, and demonstrate the honest purpose of the Dissenters of this country to place themselves on the same political platform with their Catholic fellow-subjects. (Cheers.)

The resolution was carried unanimously.

Mr. MIALL was next called upon, and rose amid continued applause. He said he liked coming to Manchester because it was in the north, where a man got his principles somewhat braced up. The atmosphere of London was very enervating—(laughter)—especially upon matters connected with politics, and more particularly ecclesiastical politics. Yet there were indications that Manchester did not quite hold the place it used to do in regard to these questions. (Hear.) There was a time when it stood foremost. But the people of Manchester had got a bishop, and probably had gone into bad company. (Laughter.) They had grown richer too. (Hear.) It was said, and no doubt the saying was a libel, though founded on truth—(laughter)—no fiction, but still an embellished fact, that no Dissenting family kept a carriage and remained Dissenting for three generations. (Hear.) The promoters of this movement had, undoubtedly, to contend with influences by which no other political object was opposed. They had to do with a principle not merely abstract, but connected with the spiritual nature of man—the very last that came under cultivation, the most difficult to get a powerful hold upon, though the most powerful when it could be moved to action. They had continually to fight against all the influences which social consideration could give, in order that their question might have

a chance of success. And they had strong, cheering, convincing evidences that their labour was not altogether in vain. He never wished to take credit for results due rather to the progress of events, and he perfectly agreed with the spirit of some remarks made by Mr. Dale in the morning, that it was not so much an association of men which was doing a great work, as it was Providence moving the mind of all Europe towards a certain consummation. (Cheers.) It was not due to any labour of theirs, though their labour was required, and for it they would receive the thanks of posterity; nor was it due to the perfection of their organisation, or the wisdom with which they had propounded and acted upon the measures they had brought forward, that things were moving forward towards the ultimate design; but it was because God was determined to bring about the liberation of His church, to give it power to throw off the restrictions by which it was now enfeathered, and, consequently, the whole course of events, which men could never have shaped or controlled, had seemed to contribute towards the end that was proposed. When that end would be accomplished it was not for man to say; but undoubtedly the end was as sure as that the sun would rise on the morrow, or that truth would be ultimately established in the earth. (Cheers.) The resolution which had been given him (Mr. Miall) to propose was somewhat in accordance with the strain of remark to which he had been led:—

That this meeting regards with the deepest satisfaction the evidence afforded by the recent general election, and by many other facts of recent occurrence, that the mind of the country is awakening to a sense of the injustice and impolicy of maintaining our present politico-ecclesiastical system, and is impressed with the necessity for so adapting the Society's future action to the altered state of public opinion as that it will not fail to make full and faithful use of the great opportunities now placed within its reach.

In recommending the resolution to the meeting, Mr. Miall said theirs was a spiritual end, to be accomplished by political means. They claimed to be the most consistently religious Dissenters, because they put their religion into the principles they held with regard to the Establishments. Their simple object was religious equality, politically considered; the spirituality of the Church, religiously considered. He had always felt it to be an insult and a degradation that he should be under any obligation to ask of his fellow-creatures how he should worship God. There was something so awful, so subdued, in every approach that the soul of man could make to its Maker—something so well calculated to elicit reverence, and produce in our spirits a feeling that we would fain prostrate ourselves wholly and solely before that Eternal Spirit, conscious of nothing else, that it was a cruel intervention on the part of any fellow-creature to come between a man and his God, to dictate the mode and spirit in which we should pay our homage. This view of the matter was beginning to diffuse itself. In almost every part of society there was a consciousness of uncomeliness, to say the least, about interference in things that pertained to the kingdom of Christ, between a man and his Maker. (Applause.) The Liberationists had more control over the new Parliament for politico-ecclesiastical purposes than they had over any Parliament that preceded it. It ought to have been quite the reverse, their enemies being the judges, for there had been a great "reaction," the fugleman had given the signal, and the Liberation Society ought to have been denounced at the hustings; but candidates roared like sucking doves and spoke in favour of civil and religious liberty. (Applause.) Depend upon it, members would not speak in the terms they had used last session; there would be no more disclaiming of connection with the Society; no more refusal of legislation by the Lords lest the Society should seem to have a triumph. The country was becoming serious, and not disposed to sympathise with members so amusing themselves. The Liberal party had a majority; it was compelled in self-defence to take in hand most of the practical measures Liberationists had placed before Parliament, and future debates would be pervaded by a higher tone than that to which we had been accustomed. The mind of the country was gradually moving abreast of the principle of justice—justice between man and man in reference to all the affairs that his conscience could recognise. Even the Church people, ay, and the clergy too, were beginning to feel they were crippled and confined by the restrictions that were thrown about the exercise of their own minds in regard to religion by the laws of the land. They were arguing that these laws might be somewhat more relaxed, in order that they might have elbow room, as it were, for their minds to act on matters of religious faith and practice, discipline and obedience. This was going on independently of this Society, and it was attempting to construct machinery by which these forces might accomplish the ends they had in view. He could show that there was a general movement of the mind of the laity away from the slavery in which they had been held by the clerical power and authority, and this movement was promoting the principles of the society. He was looking forward to the time when the national mind should be able to express itself more clearly. We had an organ for the exhibition of our national feeling, but it had got a little wheezy; it did not speak all we wished with the force we intended; it was a sort of speaking trumpet by which the mind of those who occupied a position of subordination should be able to convey their thought to the national ear; and if it only acted in practice as it was supposed to act in theory, there would be a perfect accordance between the thoughts and the permanent convictions of the people and legislature. This had not been the case for some time, but he hoped it was going to be the case. There had been a talk of a Reform Bill; he believed that the talk represented no

more than the reality; he had a strong personal faith in the men who were to guide the politics of this country the next year. (Applause.) He did not pretend to believe for a moment that their opinions were in accordance with his own or with the opinions of a large majority of the people; but he believed their main desire and design would be to do justice, that their idea of justice was that the people should be fairly represented, and that whatever adaptation of the machinery of representation was needed they would endeavour to provide. This was what they wanted; and if the nation did not believe in the principles of the Liberation Society, it might deplore the fact, but it could not complain of it; but, if the mind of the nation were with them, a reform bill was the very thing of all others to accomplish their purposes. As an organisation they could do nothing in the matter; as individuals he hoped they would be earnest, faithful, and energetic. This was the hope they had of the future, and, when he looked at the change which had been effected in public feeling, he had not the smallest doubt as to their triumph. They might not live to see it; they were not working for mere success; their service, if it was of the slightest worth, was a service of faith and love to Him who would be true to them if they were true to Him; and assuredly all the movements of His hand in the affairs of men, in so far as they could be detected and discerned in the events of these times, encouraged the belief that he was co-operating with them, that He was rolling away the stone from the sepulchre, that He intended to call forth his church from the tomb and to give it new life, and that His church would go forth in all her beauty to bless and glorify the nations of the earth. (Loud cheers.)

The Rev. Dr. PARKER, in seconding the resolution, said he intended his presence to signify that he was heartily attached to the principles of the Society. He had had occasion recently to call attention to a few instances of marked animosity on the part of certain clergymen towards Nonconformists. Now he had to bring under their notice a statement about whose charity, justice, and magnanimity there could not be two opinions:—

Nonconformity includes every heresy under the sun; it denies the fatherhood of God, the divinity of the Son, the personality of the Holy Ghost; it blasphemes against the Holy Trinity; it rejects the atoning sacrifice of Christ, the only hope for time and eternity; it gainsays His prophetic office by refusing His word, opposes His ministerial office by not accepting Him as a mediator, and repudiates His kingly office by affirming that religion has nothing to do with the affairs of State. (Sensation.) He read this from a pamphlet signed, C. Robinson, LL.D., of the Parsonage, Holy Trinity Church, Blackburn, and dated Nov. 13, 1865. From one sentence more it would be seen how vain was the hope of the Liberation Society, how fanatical was the dream in which they had so long indulged,—

Perhaps the worst feature in Independency is that it blasphemes the kingly office of Christ; it denies the alliance of Church and State, which God Himself ordained, and which shall be a condition under which glorified humanity shall exist in the world to come.

All he could say in reply to this was, that if in the world to come we had such a Church and State as we had now, he would do his best to revive the Liberation Society. (Laughter.) Some of the clergy of the Church, in ignoring the action of this society, were like the old lady who sat unmoved in a hansom whilst the horse was kicking the splash-board because the cab was a "patent safety." (Laughter.)

The resolution was put and carried.

The HONORARY SECRETARY read the next resolution, appointing a number of gentlemen committee and officers of the Manchester auxiliary for the ensuing year.

The Rev. BROOKS HAYFORD said he had to move that the dangerous list of conspirators whose names they had just heard read, should form the committee of the auxiliary. (Laughter.) He wished he could join entirely in all the very hearty prognostications which had been uttered by several friends; but he was afraid they were a little too jubilant. It was all very well to say the Church was in bondage; but if they could only persuade the Church so! There were advantages even in slavery, as probably some of their coloured friends on the other side of the water were finding out in experiencing the difference between being supported as slaves, and having to support themselves as free men. (Cries of "No, no.") He was afraid there were many in the Established Church who very much preferred what we called their gilded bondage to any freedom. Whatever we might think about the tendencies of modern thought there was a long battle and hard uphill work before us before our object could be accomplished. The mere fact of their organisation had produced organised opposition. Church-defence associations were becoming better organised year by year, were meeting us with our own weapons, and were bringing to bear upon our representatives in Parliament a great deal more power than ever they did before. When we looked at the different parties in the Church, we could not but feel that however various their sentiments might be on a great many matters, there was one upon which all sections were cordially unanimous, and that was to keep the Church as quiet as possible, and to retain all that they had. The Broad Church party upheld the union between Church and State because they knew if it were abolished most of them would have a small chance of remaining any longer in the Church. Something had been said about the High Church party coming round to their views and preaching Liberationism. He distrusted their preaching of Liberationism because it smacked a great deal more of wanting to get more uncontrolled power over the Church

than of any appreciation of the real principles of religious liberty. Their desire for liberty reminded him of the slaveholder who wished for full liberty to wallop his own niggers. They were galloped, whenever they wanted to carry out their principles to the full extreme, to find that they were met by the strong hand of the State. What they wanted was, not to carry out our principles, but to indulge in their own practices. Whilst he quite admitted that a strong feeling had come over the laity in favour of equality in matters of religion, he believed that recent occurrences had produced the impression that if the Church of England did not need patronage, she did need some control, and that it would be rather a calamity, not merely to the Church but to the nation, to leave it entirely to its own devices, and especially to leave it to the Houses of Convocation. Hence there was setting in on the part of the most active of the members of the Church a reaction in favour of the union of the Church and State, and this was favoured by all parties in the Church, although they hated each other cordially. He was afraid the Society had a long battle before it, but still he did not despair, for the current of common sense was recognising facts and conceding the equality of all denominations. More and more, at social gatherings and even at mayors' dinners, it was beginning to be felt it would not do to treat Dissenters as inferior to Churchmen. Let Liberationists above all things show to the world what voluntarism could do. Dissent had hitherto taken too narrow a ground. It was inevitable at first that a number of societies should make arrangements for their own worship, but that was not sufficient in a city like this, one half of which was still in heathenism. Dissent should carry out something of the parochial system, and raise temples, not for special congregations but for all. The pew system, which nullified such an arrangement, was abolished in his own church and he hoped soon would be in all. The poor neighbourhoods around the Dissenting churches were as much the parishes of the Dissenting ministers as of the clergymen. Let Dissenters take their stand quietly, but firmly, and it would soon be seen that any power the Established Church had did not come from its connection with the State. (Applause.)

The Rev. G. W. CONDER seconded the motion. He said a remark had been made which might to some convey the impression that the Liberation Society sought to touch the property of the Church. They had no sinister eye on the cash; their action was not based on the feeling that they ought to share in the revenues of the Church. No doubt they would have to be dealt with by Parliament, and when that time came he ventured to say that those of the Liberation Society would be foremost to argue for a generous, rather than a just, settlement of the question. He distrusted the sympathy of the High Church party, but would not have the supporters of the Society fettered by considerations of incidental or local consequences that the attainment of their object might involve, and he took encouragement from what had been accomplished by the Society in twenty-one years. Among other things, they had yet to dispossess bishops of the notion that there were no teachers of spiritual religion other than those of the Established Church. By ignoring other agencies, bishops placed Dissenters in the dilemma of having to save the episcopal intellect at the expense of its conscience, or its conscience at the expense of its intellect. (Applause.) The Society had also to remove the impression that the state was made religious by connection with the Church, although, to combat that idea, was like hacking at a Pepper's ghost with a real sword. (Laughter and applause.)

The resolution was carried.

Mr. F. TAYLOR moved a vote of thanks to the chairman. It had been said, he remarked, that the Liberation Society was a society of Dissenters. He begged distinctly to say that he was not present as a Dissenter. He was very glad to hear Mr. Miall avow himself a political Dissenter. Some mischief had been done by distinguished members of the Liberation Society endeavouring to disavow the charge brought against them that they were political Dissenters. He was present as a political Dissenter; he went further, and said that he was a Dissenter mainly because he was a politician. On the other hand, it had been said that the Liberation Society was a religious society. He hoped he was not indifferent to the claims of religion; but he was not present, in any special sense, as a member of a religious community. They were met solely on political grounds, and the Liberation Society was neither exclusively a Dissenting society, nor exclusively a religious society, but to all intents and purposes a political society. They were not merely advocates of the abolition of Church-rates or of oaths, but they were advocates of complete and perfect religious equality to every man. As to carriage-people deserting Dissent in the third generation, the cause was that if persons were ambitious of social distinction they must bow to the Establishment. The society sought to place every member of the community—Christian, Jew, Turk, and infidel—on a perfect equality before the law.

The Rev. J. A. MACFADYEN seconded the motion, the adoption of which by acclamation terminated the proceedings.

MEETING AT LIVERPOOL.

A highly influential meeting was held in the Room of the Law Association, on Friday night, there being present ministers and members from most of the Nonconforming congregations of the town. After tea had been served, RICHARD JOHNSON, Esq., J.P., was voted into the chair, and delivered an introductory

address. Mr. CARVELL WILLIAMS, who, with Mr. Miall, attended as a deputation, then made a statement relative to the Society's past and future operations. Mr. MIALL followed, and in the outset of his speech he contrasted that meeting with one of an uproarious character attended by himself and Dr. Price several years ago. He also referred to the discussion between himself and Dr. Baylee.

The Rev. ENOCH MELLOR, M.A., then proposed a resolution. He believed that Dissenters never enjoyed a better position in Liverpool than they did that night, and he could only wish that Churchmen had been present at that meeting, or some respectable deputation from them, to hear the account given them by Mr. Williams, and that most philosophical speech by Mr. Miall. They would have learnt that after all they had said about the rabidness of Dissenters, there was no rabidness there. He could wish that in this town Nonconformists were a little more banded together than they were. In some towns they were like a bar of steel, in Liverpool they had been like a rope of sand. He hoped that evening they should inaugurate a much better era. He had no doubt as to the ultimate result of their campaign.

The Rev. H. S. BROWN, in seconding the resolution, said it appeared to him that the attitude of the Dissenters of Liverpool with reference to this question had been very far from satisfactory. He hoped they would feel it to be their duty through evil report and through good report to go on with this work. He concluded by promising to do all in his power to raise contributions for the special fund of 25,000*l*.

Mr. TRIMBLE proposed a resolution relating to the fund, which was seconded by Mr. J. J. STIRR, who said it was grateful to them to have their minds directed again by the power and eloquence which their friends had brought to bear on the subject, and to have them again brought into immediate contact with the great principles they professed, but which they were in so much danger of losing sight of.

The resolution was supported by the Rev. W. M. TAYLOR, of Bootle, and carried unanimously. The Rev. W. REES proposed the appointment of a committee of the local auxiliary for the purpose of co-operating with the parent Society, which Mr. ALFRED COWIE seconded.

On the motion of the Rev. Mr. MOORE, seconded by Mr. C. R. HALL, and supported by the Rev. Messrs. Shillito and Stokes, and Mr. Gee, of Denbigh, a vote of thanks was passed to the deputation, which was acknowledged by both gentlemen.

Some contributions to the fund were announced.

PRESTON.—The annual meeting of the Preston branch of the Society was held on Monday evening, Nov. 20, in Birstow-street school. Tea was provided, and after it had been partaken of by the company, Mr. Councillor Haslam was called to the chair. Amongst those on the platform were Mr. Carvell Williams, of London, and the Rev. T. Green, of Ashton-under-Lyne (the deputation); the Revs. R. Slate, H. J. Martyn, W. C. Squier, and G. W. Clapham; Messrs. E. Cox, G. Teale, Powell, Furness, &c. Mr. Carvell Williams was the first speaker, and his subject the past and the projected operations of the Society. He concluded by quoting from the sermon lately preached before the University of Cambridge by the Rev. J. Ingle, in proof of the fact that the Society's principles were making decided progress. The Rev. H. J. Martyn, who followed, dealt with the sermon of Dr. Robinson, of Blackburn. The Rev. T. Green delivered an address, and Messrs. Cox, Sowerbutts (a Methodist), Furness and Teale, and the Rev. W. Squier and the Rev. W. G. Clapham, proposed resolutions relating to the local committee and the deputation. Several allusions were made to the legal proceedings in the matter of Easter-dues now pending.

BOLTON.—The annual meeting of the local branch of the Society was held in the Mawdsley-street School, on Thursday evening last. Mr. J. Carvell Williams, secretary of the society, and the Rev. T. Green, M.A., of Ashton, attended as a deputation from the executive council. After the friends had partaken of tea, Mr. R. Heywood was called to the chair unanimously. The Rev. W. Robertson said he was glad to be present to show his hearty sympathy with the Liberation Society. The Rev. T. Green next addressed the meeting, and was followed by Mr. Carvell Williams. The Rev. T. W. Handford vigorously criticised the sermon on Nonconformity lately preached by Dr. Robinson, of Blackburn, and moved a resolution relating to the Society. This was seconded by the Rev. R. Best, and Messrs. S. Horrocks, Ferguson, and Kearley, also took part in the proceedings.

LONDON CONGREGATIONAL ASSOCIATION

On Thursday evening a public meeting was held in Cragg Chapel for the purpose of inaugurating the North-West Union of Congregational Churches formed by the London Congregational Association. Samuel Morley, Esq., M.P., occupied the chair, supported by Dr. Ferguson, the Revs. R. D. Wilson, W. Tarbotton, J. C. Gallaway, and J. Guthrie; James Townley, Esq., and J. Tarring, Esq., and a deputation from the Parent Association, consisting of the Rev. J. H. Wilson and Josias Alexander, Esq. There were also delegates from forty churches. After devotional exercise.

The Rev. J. H. WILSON said:—

It is now about forty years since the Christian Instruction Society conducted an inquiry into the spiritual condition of London. From the report, as prepared and published by the late Rev. John Blackburn, it appeared that there were only 300,000 people out of a population

of 1,174,000 souls attending church and chapel on the Sunday, leaving 800,000 as living in open neglect of the means of grace. In 1851, with a population of 2,800,000, there were 1,000,000 absentees from church and chapel on the census Sunday. From recent inquiries of a very searching and comprehensive character, it would appear that, with a population in 1865 of something over 3,000,000, there are still 1,000,000 non-attendants in the metropolis. In view of the returns we are led to conclude that, while the growth of spiritual destitution in London has received a hopeful check, we have yet an appalling amount of practical heathenism to overcome. To show the comparative degrees of progress which belong to the different denominations who have been engaged in providing church and chapel accommodation for the people of London, we can now refer to data of a very valuable description, furnished by statistics in the *Nonconformist*. Let us look at some of these, in connection with former returns. From Mr. Blackburn's tables it appears that in 1827, there were 200 Episcopal churches and chapels in the metropolis; from the census returns of 1851, 458, and from Mr. Miall's report 553. In 1827, there were 66 Independent chapels, 32 Baptist, 36 Wesleyan, 30 Calvinistic Methodist, 16 Presbyterian, 14 Roman Catholic, 6 Society of Friends; total, 200. In 1851, there were 161 Congregational chapels, 130 Baptist, 98 Wesleyan, 26 United Methodist, 5 Methodist New Connection, 21 Primitive, 23 Presbyterian, 35 Roman Catholic; total, 499. In 1865, we have 174 Congregational chapels, 173 Baptist, 96 Wesleyan, 42 United Methodist, 21 Methodist New Connection, 43 Primitives, 29 Presbyterians, and 47 Roman Catholics, making a total of 625 chapels belonging to the eleven principal denominations. If the comparison were limited to the operations of the last three years, the result would be found to be in favour of the Established Church, whose buildings have not only largely increased, but are, in many cases, most unhappily placed side by side with new Dissenting chapels, and what is still more painful, there is reason to believe that more than 80 of the 115 new churches erected in the metropolis since 1851 belong to what is known as the High-Church section of the Establishment, in many of which the services are Popish in everything but the name. While these statistics may be held as very fairly representing the spiritual destitution of London, and the ordinary appointments and means of grace which are employed to relieve it, they give no idea of the amount of effort put forth by what may be called irregular means, and without which we never shall reclaim the outcast population. The *Nonconformist*, however, calculates that 40,000 persons are provided with spiritual instruction in mission-rooms alone, and that 100,000 are now to be found in there and in the theatres during the winter season, beside the house-to-house visitation by city missionaries, Bible-women, and, best of all, the direct action of church-members in the localities where they reside. Twenty-two of those churches, according to a recently-published report of the Christian Instruction Society, had 491 visitors, who in one year visited 11,558 families, and induced 290 persons to attend the means of grace, many of whom were saved. "If each of the 311 Baptist and Independent churches in the metropolis," says the report, "would visit the families around them, these two bodies alone would bring the means of grace to bear on 163,275 families, or fully a quarter of the families in London." Our churches, however, have recently preferred denominational action in dealing with the neglected masses, and on this principle the London Congregational Association was formed. At first it selected a few points of effort and proceeded to work, then by central management; but three years ago it divided the metropolis into districts, and now conducts its operations through district unions affiliated with and represented in the parent society. The Surrey Congregational Union, but very recently formed, undertakes to do its best on the south side of the Thames, leaving the association to work in Middlesex by an eastern, a western and a northern district union, the former of which has been three years engaged in establishing missions and working them successfully among the perishing multitudes of the east of London. It is now proposed to inaugurate a western district association, which is intended to comprehend all the churches of the denomination within the N.W., the W., and the W.C. postal districts, whose pastors and members shall approve of the object and contribute to its funds.

Mr. Wilson proceeded to explain the circumstances under which the conference arose. At a meeting at Park Chapel, Camden Town, it was resolved to form a West of London Congregational Association for "the promotion of fraternal fellowship among the associated churches, the calling forth of their separate and united efforts for the diffusion of Christian truth, and the establishment of worship in connection with Congregational principles among the neglected population of the metropolis, so as to promote to the greatest possible extent the evangelisation of London," and that meeting was to inaugurate the new Association in a more public manner. The parent society went upon the principle of helping the people to help themselves. In very destitute districts the outlay at first in establishing new missions or sustaining evangelists must needs be from the central funds, and especially where the central missions may be formed in localities where church action may be very limited; but, if the congregational missions were undertaken and worked by the wealthier churches, as was being done by the members of Union Chapel in Spitalfields, and Dr. Raleigh's church in Canonbury, which had selected three very destitute localities, and planted there three missions, the margin of operations for the central society would soon be reduced to the minimum, and many a dark spot reclaimed.

The CHAIRMAN, who was received with loud cheers, said he did not know that the condition of London could be more distinctly put before them than by stating what had been brought out in recent investigations—that if a proportion of the population of London,—three millions of persons,—that is, if rather more than half were willing to attend public worship, there would be required eight hundred thousand more sittings. But that was not the worst of the case. He

believed that scarcely more than half of the sittings now supplied were occupied,—that is to say, in large numbers of churches and chapels in this city there would not be found more than one-third of the sittings occupied; in other words, there was, to an appalling extent, a neglect of the obligations of religion existing in London. Now, the Independent churches, if not under the obligation to undertake this work as a whole themselves, ought to take their share in this enterprise. It was not enough that they should be satisfied with their Sabbath-schools, and even their Christian instruction societies, and societies for the distribution of tracts, and other agencies. They needed to enter upon a large system of aggressive agencies. The churches of London had been resting content with just supporting a missionary or two, feeling that they were thus doing their share. What they now wanted was to press in every direction that every church should be deputing a portion of its own members to go on its own account, and undertake the work. They were able to point to churches successfully working in this way—Mr. Allen's, of Islington, and Dr. Guthrie's, of Edinburgh. He explained the plan pursued by the latter:—

Some forty or fifty of his members undertook, under his guidance, to carry on various agencies in a particular part of the city known as "The Pleasants," which they found in a state of positive heathenism; but in the course of a very few years they produced a total change, and in that particular locality, which was clearly marked out into streets, there was not to be found a child that had not been sent to school, nor a single person that was not under constant and kindly visitation. (Applause.) I confess I am hopeless, humbly speaking, of reaching the population of London, except by means of this kind, by mapping out the more destitute districts, and apportioning them amongst our various churches with other evangelical bodies, who will undertake to visit them. This is not to be a work of any large organisation; but we want individual churches to say, We will undertake, God helping us, to work in this particular spot, another church undertaking a similar work in a neighbouring district, and so covering the whole of London. We owe this, as Christian people, to the country in which we live. (Hear, hear.)

In London there was a representation of every nation in the world, and if the fountain-head was defiled the streams which flowed from it must be impure; therefore purification effected there must to an incomparably large extent be more effective than that effected in the extremities. The system of territorial missions would involve some outlay of money on the part of the churches; but that was insignificant, in contrast with the direct personal results which would arise. (Hear, hear.) He was a member of a church (the Weigh-house) which had its Domestic Mission; and he could truly say that no meetings they had ever had at the Weigh-house combined more interest than those of this organisation, where their own fellow-members came forward—those who were conducting the work for them—and described what they were getting in return for their money, and what, as members of the church, they were doing. (Hear, hear.) Now, Dr. Guthrie said:—

The worth and wealth of Christian congregations are, by means of these territorial missions, brought to fertilise the barren spots of the land so wrought. The success of the territorial system in Edinburgh has been remarkable—so remarkable, indeed, as to prove that, if every Christian congregation in our large towns, instead of looking only at its own things, would, with the heart of the good Samaritan, look at the things of others, and charge itself with the duty of Christianising some neglected district, we should see the desert, in a few years, blossom like the rose. So it blossomed once, under the parochial system, but it had fallen into utter decay, partly through the neglect of the clergy, and partly through the exaction of such exorbitant pews as to set up a popular minister to the hammer, and banish the working classes from the parish church.

With regard to lay agency, he declined to concede the point that it did not particularly belong to the Independent system, and that it should be confined to the Wesleyan friends, a body of Christian people to whose inestimable value he would always offer the testimony of his sincerest admiration. He did not know what the religious accommodation of England would have been but for the Wesleyan Methodists. (Applause.) There was nothing in their Independency unfriendly to the action of Christian people. Take the minister, for instance, of such a place as Craven Chapel. It was physically impossible for him to be doing aggressive work outside with such a people to minister to as met within those walls. It was the same everywhere. If this work, then, was to be done, they must have Christian people co-operating with their minister. There was something more wanted than mere chapel or church accommodation; the chief end was the inclination to go to church or chapel.

I am persuaded that if we can get that into the hearts and consciences of the people, there will be an abundant supply of the means of public worship. I think there is a liberal spirit prevailing in regard to the extension of our churches and chapels if the need is pressed upon the consciences of those who are able to contribute, but the people require to be got at. The great want of the day is more contact between classes. (Hear, hear.) I am persuaded there has been too wide a gulf between the rich and the poor, between the influential and those who are living in the midst of so much misery, as is the case of thousands of our working men and women in London. I feel the special need which exists on the part of our ministers to bring this matter solemnly before our church-meetings, and that steps should be taken to confer together, with a view, not so much to united action, except in cases where churches need to be assisted, but such arranged action as would prevent anyone taking the same work in the same district, and lead to a division, not amongst ourselves merely, but other evangelical bodies, and thus to operate

upon the enormous extent of spiritual destitution which we find in this immense population. (Applause.)

Dr. FERGUSON, in an elaborate and well-considered speech, proposed the first resolution, which was as follows:—

That this meeting cordially adopts the statement and resolutions now read, and hereby recognises the formation of the North-Western District Union of Congregational Churches, to promote the evangelisation of London, in connection with the London Congregational Association.

The Rev. J. O. GALLAWAY seconded the resolution, urging the importance of keeping clearly before their minds the two distinctive objects contemplated by the Association—viz., the development of their church life, and aggressive evangelical effort upon the outlying population.

Mr. JAMES TOWNLEY offered some remarks in support of the resolution, which was then carried unanimously.

The Rev. D. B. WILSON, minister of Craven Chapel, proposed the next resolution, which ran thus:—

That this meeting is deeply impressed with the conviction that, to render missionary and other Christian efforts in the highest sense effective, the Divine Spirit's aid is essentially necessary. This meeting would therefore earnestly beseech the Father of mercies to pour out upon His people the "Spirit of grace and of supplication," that with one accord they may seek the aid of the Holy Ghost to accompany with saving power the living ministry and the labours of Christ's servants, that many souls may be converted through the instrumentality of this society.

Mr. JOSIAS ALEXANDER seconded the resolution, when it was carried unanimously.

The Rev. JOHN GUTHRIE proposed, and Mr. TARRING seconded, a resolution constituting various gentlemen members of the committee, with power to add to their number, which was supported by a GENTLEMAN who spoke from a pew, urging the necessity for larger numbers of social meetings amongst the churches, in order to the prosperity of their work. The resolution was agreed to.

The CHAIRMAN then expressed the pleasure he had experienced in attending the meeting, being persuaded that if the views enunciated were carried out, great and blessed results would flow from it.

The proceedings terminated with prayer shortly before ten o'clock.

OPENING OF KENSINGTON MUSEUM ON SUNDAY.

On Thursday evening a deputation, consisting of working of the south side of London, with one or two from the northern side of the Thames, waited by appointment upon Earl Granville, at his residence in Bruton-street, in reference to representations made to him by the National Sunday League on the opening of Kensington Museum and other public buildings on Sundays. When the deputation entered the reception-room his lordship was on a sofa, and apologised for not being able to rise, as he was suffering from an attack of gout.

Mr. THOMAS HUGHES, M.P., briefly explained that the members of the deputation were anxious that his lordship should be made acquainted with the views of the working classes on the subject in which they had come to speak to him.

Mr. G. M. MURPHY assured his lordship that the National Sunday League did not at all represent the views of working men, and that, indeed, it had very small influence among them. He then referred to the various industrial exhibitions held in London and its neighbourhood, quoting at the same time a large amount of statistics, with a view to show that working men and their families were ever ready to avail themselves of any wholesome means of enjoyment which might be provided for them on the evenings of week days. Several representatives of South London Operative Societies said that their trades were opposed to opening public institutions on Sundays, for they were not selfish enough to wish that members of their own class should have an additional day's labour imposed on them. Most of the trades had now a half-holiday on Saturday, and it had been found by experience that most of them had ample opportunities—of which they freely availed themselves—of attending social and educational meetings on the evenings of the week. It was urged by Mr. Whitmore, a working printer of North London, that the opinions of the working men had been amply shown in the last general election. In the borough of Finsbury Dr. Perfit, a professional lecturer, an advocate of the Sunday League, had only obtained 300 odd votes, while at Greenwich Mr. Baxter Langley (a professional agent), another leader of the League, was at the bottom of the poll. Mr. Hughes had been brought in triumphantly at the head of the poll, chiefly by the exertions of working men.

Mr. HUGHES said that lest there should be any mistake with reference to his views, he wished to state that his views had been much more in accordance than was supposed with those who had previously been before his lordship than with those of the gentlemen who were then present. He had only modified his views in consequence of the overwhelming evidence he had had that the proposal for opening their public institutions did not proceed from the working classes.

The Lord's-day Observance Society, which had nothing really to do with the working men's deputation, also presented a memorial through the Rev. Henry Stevens, M.A., its secretary.

Earl GRANVILLE said the application of the last deputation was that the Raffaele Cartoons, which had formerly been open on Sundays to the public at Hampton Court, having now been removed to South Kensington, similar facilities should be given to the public to inspect them. The members of that deputation stated that they represented 20,000 of the work-

ing classes, and expressed their belief that the majority of working men were in favour of opening the museums and picture-galleries on Sundays. That statement had been controverted by the gentlemen who were then before him. He (the noble Earl) did not wish for a moment to conceal the fact that his own personal opinion was contrary to that of the deputation he had now the pleasure to receive. His opinion was that if proper regulations were adopted as to the time at which public institutions were opened, and to the diminution as far as possible of Sunday labour, they might be advantageously placed at the disposal of the public, and he should be glad to see them opened under such restrictions. But in saying that he wished very much indeed to assure the deputation that he did not differ from them at all on another point. He was strongly of opinion that there were no practical difficulties existed all museums and similar institutions under the control of the Government should be opened on week-day evenings for the benefit of those workmen and their families who wished to avail themselves of them, and he believed he had given some proof of his desire in that respect by throwing open the South Kensington Museum. ("Hear, hear," from the deputation.) When, therefore, he said that he did not object to museums being opened on Sundays, he did not wish to be understood that he was at all opposed to the other proposition. The House of Commons had declared against the opening of these institutions on Sundays; but it was difficult to know for certainty what public opinion really was on the matter. As a member of the Government he had only his individual voice to guide him, and he had come to the decision that it would be impossible for him to order the opening of the Kensington Museum on Sundays.

Mr. MURPHY asked his lordship whether it was true that the National Sunday League had special constables at command to carry out their purposes; and, if so, whether they had been duly sworn in. Earl Granville said he had nothing to do with special constables, but he thought it extremely unlikely that Her Majesty's Government had sanctioned any such special organisation.

The deputation thanked his lordship for the courtesy with which he had received them, and retired.

A CHURCH-RATE IN LAMBETH.—An ingenious plan seems to have been adopted by the Lambeth vestry for paying a Church-rate in disguise. Some revenue is derived from land known as Pedlar's Acre, and it is the custom to vote money from this source for the use of the churchwardens of St. Mary, Lambeth, for the repairs of the church, bell-ringing, and other purposes. At the meeting of the vestry on Thursday a motion was proposed to grant 400*l.* out of the funds to the churchwardens—the proposer saying that the money was to be taken from the Pedlar's Acre Estate Fund. It was objected, however, that the revenue from the Pedlar's Acre was paid over to the general fund, and that the vestry had no power to grant the money for church purposes. This view was supported by a legal opinion from Mr. Bennett, of Serjeants'-inn, the eminent authority on all Church-rate law. The vestry, however, by a majority of forty-five to fourteen, voted the money. The parishioners, therefore, pay a Church-rate in disguise.

THE REV. HENRY DOWSON, pastor of the first Baptist church at Bradford, has gone on a journey to the Holy Land.

SURREY CHAPEL.—Powers are being sought from Parliament for the formation of a junction of the London, Chatham, and Dover Railway with the South Eastern, which, if granted, will lead to the speedy removal of this time-honoured building, which has been the centre of so many Christian activities.

FRATERNISING WITH THE EASTERN CHURCHES.—We believe that a meeting was held yesterday at 79, Pall-Mall, on a subject of a union with the Eastern Churches, at which Prince Orloff, Count Tolstoo, the Bishops of Oxford and Edinburgh, Sir R. Phillimore, Archbishop Denison, Sanctuary, Randall, Wordsworth, Clark, and Bickersteth; Rev. Dr. Pusey, and many others, were present. It was understood that, although many invitations to attend had been issued, the meeting was not to be considered public, and we refrain, therefore, from giving an account of the proceedings.—*Herald.*

THE REV. B. ROBINSON AND THE LONDON MISSIONARY SOCIETY.—On Monday evening the Rev. R. Robinson, of York-road Chapel, announced to his people that he had been invited, and after much and anxious consideration had accepted the post of one of the home secretaries of the above missionary institution. The first feelings of the church after the announcement was that of inexpressible regret, but the blow is somewhat softened by the thought of the extremely important post he is about to occupy, and that this may permit a not unfrequent visit from one who has not only proved a pastor, but a friend, to his flock. The south of London in losing Mr. Robinson loses one of its most honoured and beloved public men, who for ten years has laboured with unremitting diligence for the advancement of every good cause, and who, having found a people weak and few, leaves a church numerous, compact, and strong, with a Sunday-school and separate classes second to few in the metropolis. May his course be even more prosperous for the future!

EASTER DUES.—In the Bail Court, on Wednesday, before Mr. Justice Blackburn, Mr. Serjeant Hayes moved, on behalf of the Rev. G. Kidd, Primitive Methodist minister, of Preston, Lancashire, for a writ of *certiorari*, to bring up an order of the Justices

of Preston, made on the 5th October last, commanding Mr. Kidd to pay 6*sd.* for Easter-dues to the vicar. It appears that every year the vicar sends out notice-papers in the following form:—

	d.	s.
Housekeeper	6	6
Tradesman, not housekeeper	2	
Widow or widower	5	
Boarder, lodger, or servant	1	
Communicant	0	6
Arrears		

Total 6*sd.*

This is never filled up, except with the first sum of 6*sd.*, so that the charge for communicants on which Easter-dues is based is never made. Mr. Bennett, of Serjeants'-inn, attended before the magistrate for Mr. Kidd and about twenty other persons in the same condition, and objected to the validity and legal existence of the custom, and that, as the magistrates could not try that question, they had no power under the 5 & 6 William III. c. 6, to make an order for payment, because that statute excluded the jurisdiction of the justices when the title to the tithes, &c., came in question. He then, in support of his contention, referred to two cases, the only ones which could be found bearing on the question; but the justices rejected their authority and made order for payment. Accordingly, Serjeant Hayes now moved for a writ of *certiorari* to quash those orders for want of jurisdiction, and, having referred to the before-mentioned cases, the judge said that the high authority of Mr. Justice Patteson, who gave judgment in *Ayrton v. Abbott*, entitled the learned Serjeant to a rule nisi.

FUNERAL OF THE LATE MR. WINDEATT, OF TONNES.—The unanimous feeling of regret for Mr. Windeatt was manifested in an extraordinary degree on the occasion of his funeral on Saturday morning last, when all difference of religious and political principles was for a time dropped, and all classes determined to mark their respect for one who had laboured long to promote the cause of religious education among the young, and the great principles of social, religious, and political progress. Hundreds—nay thousands,—may have cause to bless the day when he undertook the superintendence of the Sabbath-school in connection with the Independent chapel. On the occasion of his funeral, the tokens of mourning were universal throughout the town, nearly every shop being partially closed, and many of the private houses—those of some of the solicitors and gentry having their blinds drawn. The hour fixed for the funeral was half-past twelve. The Town Council joined the friends of the deceased in the funeral procession, with all the public officers of the town, the leading members of the Independent chapel; Thomas Latimer, Esq., of Exeter; the teachers of the Sunday-school, and 150 children, walking two-and-two; with hundreds of townspeople and gentlemen of the neighbourhood. The procession reached about a quarter of a mile in length. The Rev. J. J. Couzens read the Burial Service in an impressive manner, and on the coffin being lowered into the grave, the Rev. W. M. Paull offered up an eloquent prayer, recounting the good deeds of the deceased, thanking God for such a life and example among them, and beseeching Almighty protection for the widow and fatherless children. The pastor of the Independent chapel (Rev. J. J. Couzens) preached, on Sunday, a funeral sermon, from, "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them." In the evening Mr. Jenkins preached.

Religious Intelligence.

PROPOSED NEW CONGREGATIONAL CHAPEL AT STRATFORD.

On the 22nd inst., a *soirée*, which was largely attended, took place in the Artillery Hall, Stratford, for the purpose of aiding in the undertaking to build a new Congregational church, on a magnificent scale, near to the Broadway. The chair was taken by S. Morley, Esq., M.P., and there were about forty ministers of various denominations present, among whom were noticed the Revs. J. S. Hall, Falcon-square; J. T. Davis, W. Tyler, Mile-end; J. T. Pearson, Eccleston-square; H. Winzar, Forest-lane; J. Legge, Stratford; H. Madgin, Upminster; A. M'Auslane, Finsbury; G. Fishbourne, Stratford; J. B. Talbot, Woodhouse; T. E. Stallybrass, Stratford; E. T. Egg, Woodford; and among a number of other gentlemen, W. Seller, Esq., S. Crow, Esq., R. Plumble, Esq., M.R.I.B.A., the architect, whose beautiful design, as exhibited in large coloured lithographs, has been in the district universally admired. The design of the proposed building is of a noble and commanding character, and both the exterior and interior present at the same time a light, airy, and beautiful appearance. Great interest was shown in the design as illustrated by a series of well-executed drawings lent for the occasion by the architect already mentioned, under whose superintendence the church will be erected. It has been designed, according to the special desire of the committee, in a classic spirit, a free treatment of the Italian style being adopted. The drawings show a spacious flight of steps, surmounted by an eight-columned Corinthian portico, which occupies nearly the whole of the front, and which is effectively relieved by means of the arched openings provided for doors and windows. On either side are the staircase wings, one having a domical

roof, and the other being carried up to a tower, terminating with a spire of lofty proportions. The interior has a strongly marked character, being divided into a nave and side aisles by means of arcades of lofty proportions; a clerestory terminates the whole. The pulpit end has a large and richly moulded archway, partly filled by an arched screen, beyond which is the organ recess. Galleries are carried round three sides of the building. The dimensions at this level show a clear length of 108, by a general width of 57 feet; the height—covered ceilings of nave—being about forty feet. Accommodation is provided for nearly 1,500 sittings, but room can be found for a larger number when necessary. The whole of the construction is of good material—stone, brick, and iron; no cement imitations being allowed. The cost, exclusive of the upper part of the tower and spire and front fence wall, will be about 9,500*l.*, but it should be stated that a large proportion of this of this expense is due to the ample school, vestry, and other accommodation which has been so wisely and carefully provided in the lofty basement of the building.

The SECRETARY, on the opening of the proceedings, read a report, from which it appeared that for twenty years there has been a proposal pending to build a new church, which has not been carried into effect for want of zeal and funds. The committee had now decided upon the plan and design of Mr. Plumble, and tenders from eleven builders had been received, the highest being 14,435*l.*, and the lowest 10,871*l.* Great encouragement had been given to them by the fact that William Settles, Esq., of Stratford, had promised them substantial support in the event of the proposal meeting with similar approbation and assistance.

The CHAIRMAN, in the course of a very able speech, urged the necessity of Christian work in the world in order to counteract the great evils by which we are surrounded; and he concluded some excellent remarks by giving a donation of 250*l.*

The meeting was addressed by the Revs. J. Curwen, J. S. Hall, Stallybrass, Fishbourne, Boyd, J. T. Pearsall, Goodall, J. H. Wilson; Professor Newth, the Rev. Mr. Ford, and N. Settles, Esq. Subscriptions to the amount of 900*l.* were promised during the evening, and resolutions committing the work to the committee, and to the Divine blessing, were passed. A vote of thanks to the chairman concluded the proceedings.

PUTNEY.—The Rev. W. C. Stallybrass, late of Liverpool, has, at the unanimous invitation of the members of the Union Church, Putney, undertaken the ministerial duties (including the Wednesday evening service) for the next six months. He commenced his labours last Sunday.

FREE LECTURES TO THE WORKING CLASSES.—The first of a course of gratuitous lectures to the working classes to be given in the large lecture-room adjoining Clayland's Chapel, Clapham-road, on successive Monday evenings during the winter, was delivered last week by Mr. F. Baron (of the Working Men's Educational Union). The subject was, "A Visit to the Frozen Seas," which proved very interesting. The room was crowded to suffocation, about 500 persons being present, and large numbers were unable to obtain admission. At the conclusion a vote of thanks was accorded to Mr. Baron for his very able lecture.

OPEN-AIR MISSION.—About 150 of the members and friends of this society met on Monday evening at the monthly conference held in Bloomsbury Chapel Mission Hall, Moor-street, Soho, kindly lent by the Rev. William Brock, D.D. Robert Baxter, Esq., occupied the chair, and among those present we observed the Revs. Dr. W. Wrightson, Hormazzi Pestonji, John Trestrail (of Greenwich), Josiah Redford (of Epsom), E. Petavel (Swiss Church, Bloomsbury), O. B. Bidwell (from New York), G. W. M'Cree (of Bloomsbury), John Macgregor, Esq. (hon. sec.), Dr. Partridge, and many others who take a deep interest and an active part in the work of evangelising the masses. After tea, Mr. M'Cree opened the subject for conversation, viz., "Our Probable Hearers, and How to Address them." He first pointed out the preachers likely to be successful in the open-air, describing them as simple, manly, kind, fearless and evangelical. He then proceeded to analyse a street audience, and gave very judicious advice in dealing with the scoffer, the disputant, the violent, the backslider, the drunkard, fallen women, fallen scholars, intending suicides, and intelligent working men. Mr. Macgregor, Mr. Trestrail, Mr. Bidwell, and others, took part in the meeting.

RELIGIOUS MEANS AND DESTITUTION IN WOOLWICH.—On Thursday evening last the annual public meeting, in connection with the Woolwich Auxiliary of the London City Mission, was held in the Town Hall, Woolwich. The assembly was much larger than on any previous occasion of the kind, numbering nearly four hundred persons. Colonel Gardner, Royal Artillery, occupied the chair. The chairman said the time had now gone past when it was thought necessary to urge arguments to show the necessity of these missions, and he was only at a loss to conceive how Christian men and women, knowing what had been done by them, could hesitate to assist in missionary operations, and in the cause of this society in particular. The Rev. R. Bagnall, one of the secretaries of the Auxiliary, read the annual report of the committee. The Rev. William Gill being called upon to move the first resolution, said:—

One third of the operations of the auxiliary being intimately connected with the garrison, it was such

gentlemen as Colonel Gardner, who knew the necessity which existed for Christian instruction there, who could sympathise with and appreciate the labours of the faithful brethren selected by this society to labour amongst them. It was a subject of great rejoicing that the number of godly officers and men in the garrison had largely increased during the last twenty years; and it was encouraging, indeed, to hear of the good they were accomplishing. Twenty-one years ago, he (Mr. Gill) was 20,000 miles from England. He could not, therefore, be expected to know much relative to the rise and progress of the society here. He did, however, remember visiting Woolwich twenty-eight years ago, and learnt the then lamentable want of church accommodation. Looking at the present state of things, he was disposed to think God had caused the doing of a great work for this population during the last twenty-one years—a work which ought to excite their gratitude and increase their zeal. 200 years ago the parish church was the only place of worship in Woolwich. One hundred years ago there was in Woolwich only the parish church and another, commenced by the minister who had been ejected. Ninety years ago there were only four places of worship in Woolwich, and now in the three parishes there were no less than forty or forty-three churches and chapels, or rooms in which Divine service was held every Sunday. (Cheers.) During the last twenty years, he was convinced each of these churches had been receiving tributary streams of good from the unwearied labours of the city missionaries. (Hear, hear.) Before alluding to the more gloomy part of the report, he could not refrain from thanking God for so much success, and calling on all present to acknowledge His providence and His grace. God had blessed the town—many were its religious privileges—scarcely a street in which there was not some church or chapel or persons of earnest Christian labour, who reminded the population of its responsibilities and afforded to it the means of grace. If the people neglected those means, they did it at the peril of their own souls. The report also showed a gloomy side of the picture. In the district of one missionary there were twelve places of worship, yet only ten per cent. of the adults attended any place of worship. He, Mr. Gill, thought that a wrong estimate to take of the whole population. The facts were somewhat like the following:—The population of Woolwich, Plumstead, and Charlton was about 70,000, and according to Horace Mann's lowest calculation, half the population are regarded as available for attendance on Christian instruction on the Sabbath-day. From this reckoning we had 35,000 persons who ought to attend public worship, but the fact was that in the three parishes the whole of the churches and chapels would only accommodate about 18,000, and it was sadder to know, that few of these were filled. As far as he could learn, not more than 12,000 of the adult population were in the habit of attending to religious instruction. It followed that they had at least 20,000 to 23,000 persons in their midst who cared nothing, or showed no manifestation of anxiety in reference to their eternal welfare. This was indeed a very grave fact for every minister and congregation to consider. He knew that most of their congregations had Christian instruction and other societies, the members of which were doing all in their power to overtaken and subdue the abounding indifference to personal religion. But the figures he had given formed an argument for increased labours, and showed how much were needed the continued efforts of the city missionary. It was the duty of all to help these brethren. There should be more sympathy, co-operation, and prayer.

LEICESTER.—The Rev. R. W. McAll has resigned the pastorate of London-road Chapel, Leicester. The church, at two successive meetings, declined to receive the resignation, but Mr. McAll, while expressing the warmest attachment to his charge, and the most earnest desires for their prosperity, has deemed it his duty to make the decision final.

BIRKENHEAD.—The Rev. F. Barnes, B.A., Morley, near Leeds, has accepted a cordial and unanimous invitation to become the pastor of the church assembling in the Congregational church, Oxton-road, Birkenhead, and intends entering on his labours the first Sabbath in the new year.

SOUTH SHIELDS.—On Thursday, the 23rd, the half-yearly meeting of the ministers of the Northern Baptist Association was held here. A paper was read by the Rev. W. Walters on "The best way to fill our chapels, and to keep them full." Subsequently considerable discussion took place on the topic of the paper, and important matters of business affecting the denomination in the North were considered. In the evening a public service was held in the Rev. W. Hanson's chapel, when the Rev. J. Brooks, of Shotley Bridge, and the Rev. J. Charter, West Hartlepool, preached.

THE PRIMITIVE METHODISTS IN HEREFORDSHIRE.—On Sunday, November 12, the Rev. R. Bowen, of Kingstone, preached two impressive sermons to crowded congregations in the Primitive Methodist chapel, Weobley, on behalf of the general missionary fund. On Wednesday evening, the 15th, the annual missionary meeting was held, and was presided over by Mr. George Maskell. The Rev. J. Clare, junior minister, read the report, which showed that the committee had under their care and supervision eighty-eight stations, 147 missionaries, 10,607 members, and that the total missionary revenue for the year, including conference grants, &c., was 12,002*l.* 17*s.* 6*d.* The Rev. T. Gatterly, superintendent of the circuit, and the Rev. R. Bowen, deputation, afterwards addressed the meeting. Nearly nine pounds were collected for the missionary fund.

CONGLETON.—A tea-party was held on Tuesday evening last in the Sabbath-school adjoining Mill-street Independent Chapel, for the purpose of celebrating the removal of the debt which had existed for some years on that place of worship. About 250 persons sat down. After the tables were cleared the Mayor (B. Radley, Esq.) occupied the chair. He said that when elected mayor last November, he began to consider in what way he could best mark his

year of office, and he could not think of anything more appropriate than to get the chapel premises out of debt, amounting to nearly 500*l.*, the interest upon which was a yearly burden. He therefore in the early part of the year stated to the pastor and congregation that he would give 150*l.* if they would raise the remainder during his mayoralty. This, by the liberality of friends of all denominations in Congleton and the neighbourhood, had been accomplished, and he greatly rejoiced in the fact. The list of subscribers was then read, and the meeting was afterwards addressed by the Revs. J. Thomas and N. Shaw, of Congleton; J. Moffet, of Macclesfield; and J. Hankinson, of Leek. A vote of thanks to the subscribers was moved by the Rev. Joseph Moore. Dr. Beales seconded the resolution, and referred to the great exertions Mr. Moore had made for accomplishing the object. Other resolutions were moved and seconded by Messrs. Maskery, Pattison, Wardle, and Cockbain. James Alsop, Esq., J.P., of Leek, moved a vote of thanks to the mayor for presiding, which was seconded by the Rev. J. Webster.

RIPLY, DERBYSHIRE.—In this village there is a new mission station in connection with the Congregational church at Riddings. On Sunday last two sermons were preached in Wood-street Chapel by the Rev. W. W. Jubb, of Ilkeston; and on Monday evening a public tea-meeting was held in the school-room, which was well filled. After tea, a public meeting was held in the chapel, when Joshua Roberts, Esq., of Alfreton, was called to the chair. He congratulated the friends of Congregational principles on the success which had already attended their labours, and he hoped that as their object was to supplement the agencies for good which existed in the town, their efforts would continue to be attended with the Divine blessing. The Rev. Thos. Chapman, under whose ministry the services had recently commenced, gave the reasons which had induced him to enter upon such an important sphere of labour. The Rev. G. Needham, on behalf of the Baptist denomination in the town, said he was most happy to fraternise with Mr. Chapman and his people in the work they had undertaken. The Rev. W. W. Jubb gave a lucid and comprehensive address in favour of Congregational Nonconformity. He referred to the published statistics, in reference to the comparative efforts of the State-endowed and non-endowed churches in London. Showing the aggressive efforts of Nonconformists, he also stated that the population of Ripley, which now reached about 6,000, were provided with about 2,500 sittings in the various places of worship, a very large proportion of which were provided by the voluntary efforts of Nonconformists; and considering the Tractarian and Papistical tendency so rife in many of the churches as established by law throughout the country, it behoved Nonconformists to uphold the great principles of the Reformation against these Romanisers. Mr. Taylor and Mr. Aylard, from Nottingham College, gave the concluding addresses on "Christian Work." The proceeds of the services, on behalf of the chapel expenses, amounted to about 10*l.*

LIVERPOOL.—OPENING OF WOOLTON CONGREGATIONAL CHAPEL.—This new place of worship was opened on Thursday, the foundation-stone having been laid in the spring of last year. The building, which is intended to accommodate about 420 persons, has been erected at a cost of about 3,200*l.*, the whole of which has been raised, with the exception of 800*l.* The chapel will, for the present, be in direct connection with Wavertree Congregational Chapel, and will have no stated pastor, the services being conducted each Sunday by ministers from neighbouring districts. In a short time it is intended to render the congregation independent of assistance. The opening service commenced at two o'clock in the afternoon, when there was a numerous attendance. The devotional parts of the proceedings were conducted by the Rev. E. Hassan, of Wavertree, and the Rev. W. Kennedy Moore, of St. George's Presbyterian Church, Myrtle-street. The Rev. John Kelly afterwards preached a sermon from Psalm xvi. 8, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." A collection was afterwards made, and a sum of 71*l.* was raised. A tea-party subsequently took place in the Mechanics' Institution. In the evening there was service in the chapel, which was filled by a large congregation. The introductory portion of the service having been performed by the Rev. R. Thomas, of Berkeley-street Chapel, and the Rev. Edward Hassan, of Wavertree, the Rev. Enoch Mellor, M.A., delivered a sermon from Isaiah lix. 1—"Behold, the Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear." A collection was made, the result being that a sum of upwards of 133*l.* was obtained, making, with the amount received in the afternoon, more than 204*l.* from both services. On Sunday morning a sermon was preached in the new chapel by the Rev. E. Hassan, of Wavertree; and in the evening the Rev. E. Giles, of Huyton, delivered a discourse.

BRADFORD, YORKSHIRE.—VALEDICTORY SERVICE AT SALEM CHAPEL.—On Wednesday evening, the 22nd inst., a valedictory service was conducted in the above place of worship, in connection with the departure of the Rev. A. T. Saville, late of Airedale College, and a member of the church at Salem, about to sail in the new missionary ship John Williams, as a missionary to the island of Huahine, South Seas, under the auspices of the London Missionary Society. At five o'clock a goodly number of ministers and deacons of all the Congregational churches of Bradford, and the students of Airedale College, partook of tea in the large vestry, which was decorated for the

occasion. At seven o'clock the public meeting, which was numerous attended, commenced, the Rev. J. G. Miall presiding. The Rev. W. Kingland read the Scriptures and offered prayer. The Rev. G. Gill (late of Mangaia, South Seas) most graphically described the field of labour, stating that Huahine was the first island on which he landed in the Southern Seas, after he left his native land in 1844. Mr. Gill contrasted the former and present state of the island, which shows the power and influence the Gospel has had upon the people. The words of counsel and encouragement which Mr. Gill addressed to Mr. Saville, were highly important. After a prayer by the Rev. W. C. Shearer, M.A., an address was delivered by the Rev. D. Fraser, LL.D., Principal of Airedale College, on "Christian Missions, and the work of the missionary." The Rev. T. T. Waterman, B.A., followed with an address on "The way in which the Churches at home should regard the missionary work." The Rev. A. T. Saville then addressed the audience, and assigned some reasons for devoting himself to the work of a Christian missionary abroad, and made a strong appeal to young men to consecrate themselves to the work of God in foreign lands. The addresses were of a high order, and were listened to with great attention. The Rev. J. G. Miall presented with much pathos the valedictory prayer, committing the young missionary and his wife to the care and protection of God. The Rev. J. Andrews offered the concluding prayer. The chairman announced the hymns, and pronounced the benediction. The following ministers were also present: the Revs. A. Russell, M.A., J. E. Nutsall, T. Roberts, M. Stallybrass, and E. Ollerenshaw. Several others were unavoidably absent. The entire service was of a deeply interesting and instructive character, and calculated to increase the interest in missionary efforts.

Correspondence.

BUNHILL-FIELDS BURIAL-GROUND.

To the Editor of the Nonconformist.

SIR,—Your report of the proceedings in the Common Council on Thursday last in reference to the Bunhill-fields Burial-ground is accurate so far as it goes, but there is an omission which I hasten to supply, that your readers may be put in possession of the whole case. In the report of my speech the following reference is made to the action taken by the Corporation in 1787:—

In 1787 it was referred to the City Lands Committee to inquire into the causes of the falling off of the income, and they reported that it arose from the opening of several new grounds and from a fear that at some future time the whole property might be built over.

In addition to this, I stated that this Committee proceeded to their investigation in the presence of the Bishop of Bristol, prebend of Finsbury, who attended all the sittings, and the result was a joint recommendation to the Common Council, which they adopted in the following terms:—

That no alteration shall at any time hereafter be made, by or under the authority of the court, by building on the said burying-grounds or either of them or any part thereof; but that the same and every part thereof shall at all times hereafter remain for the purpose of burials only, in such manner as hath been accustomed for many years past, and that this resolution be printed in the morning and evening papers.

This, as you will see, is the most important point, as proving the concurrent authority of the Prebend, whose representatives the Ecclesiastical Commissioners are, and the Corporation of London, who have now unanimously adopted my resolution in terms as follow:—

That the report be received, and that this court learns with regret that in the communications with the Ecclesiastical Commissioners the Committee have not found any disposition to concur in an arrangement for the preservation of the Bunhill-fields Burial-ground, except upon terms of sale and purchase. That, having regard to the antiquity of this spot, as a place of extra-mural sepulture; that it has been held by this corporation for more than five hundred years; that it has been set apart and used for centuries as a place of interment; that a public pledge has been given by the conjoint authority of the Ecclesiastical authorities and the Corporation; that "the ground should at all times hereafter remain for the purposes of burial only"; and that up to the year 1844 upon those conditions and appearances vaults have been sold: this court protests against this ground or any part thereof being applied to secular uses. That, considering the high historic interests attaching to the Bunhill-fields Burial-ground, in consequence of the interment of so many distinguished and honoured men of all creeds and parties, the court is willing to accept the care and preservation of the ground on behalf of the public, and to assist in promoting any well-adviced scheme for securing against molestation and disturbance the final resting-place of so many thousands of their fellow citizens.

Yours respectfully,

CHARLES REED.

Earlsmead House, Hackney, Nov. 22.

To the Editor of the Nonconformist.

SIR,—All honour to Mr. Charles Reed for his able speech on the above subject at the Court of Common Council. It is to be hoped that every effort will be made to prevent the feelings of a great portion of our countrymen being outraged by such a shameless desecration as the Ecclesiastical Commissioners propose. The ground is sacred, and so long as Watts's hymns are sung in our churches it will be a place of resort. Bunyan's Pilgrim is now 14*l.*, and surely the world will expect that his remains, with those of other worthies, will be kept in a creditable manner.

We believe our Nonconformist friends in London will see to it.

I am, Sir,

ONE WHO HAS OFTEN MEDITATED
AMONGST THE TOMBS IN BUNHILL-
FIELDS.

Huddersfield, Nov. 27, 1863.

THE TEMPERANCE QUESTION.

To the Editor of the Nonconformist.

DEAR SIR,—I thank you for publishing the letters of the respondents to my remarks on the meeting at the Mansion House called by the Temperance League. The whole of the writers, however, have mistaken the purpose

of my note, and one of them, "G. M. M.," has shown that he does not understand the difference between the discussion of a question and the advocacy of a cause. To his mind the platform of the Mansion House requires no higher style of address than may be admissible on the stage of a village schoolroom. And it has never occurred to him that a question of grave social and moral importance may have to other minds aspects very distinct from any which he has yet seen, or that some minds may require arguments more subtle and conclusive than any he has ever needed, or is likely ever to need?

If my critics will refer again to my note, they will see that I only suggested some topics that I thought more suitable for that meeting than those which were taken up there. I wrote in the interests of the abstinence question, not against them. Twenty years of experience and observation more or less intimately connected with the movement have given me some knowledge of the working of the agitation and of the feelings and opinions of friendly dissidents. There were many of these dissidents at the Mansion House, and I desiderated for them a speaker who could be bold and wise enough to take the failures and the difficulties, social and religious, which are encountered in this work, place them fairly before the audience, and then show how these can be dealt with without weakening the claims of the general truth to public sympathy and support.

I will not pretend to call in question the general truthfulness of the facts adduced by my critics in support of the total abstinence principle. I could produce many quite as pertinent and as valuable from my own experience or knowledge. But these do not touch the points I suggested as demanding thoughtful attention. I may be wrong in fixing a proportion to the number of those who break their pledge in relation to those who keep it three years. I fear I have fixed too low instead of too high a proportion. But every dispassionate worker in this service knows their number is so large as to leave material for my inquiry—do not these broken pledges demoralise those who make them? I cannot doubt that the effect is disastrous. I am told if a man succeed at last in conquering his bad habit the gain is worth the loss. But is it? Admit that a determined will has triumphed, and a lost member of society is restored to his proper place. Is there nothing left? Where are his broken pledges?—his success has not obliterated them, either from the tablets of his history, or from the treasures of his memory; whilst, for the thousands who make and break their oath, the evil remains, without even the accompanying good. It is better to try, it will be said, even though you fail. Yes; but the process unfits the man to make the trial. He who has broken the pledge is less likely to keep it when taken the second time, because by breaking it he has lowered his sense of the solemnity of the act, and every time he takes the pledge he has less conscience about breaking it. Now, think of the hundreds of thousands who have taken and broken this pledge from one to twenty times, and ask, are not these men not only themselves demoralised, but have they not lowered the tone of morals among their class by their violated pledges? May not the increasing drunkenness of the working multitudes have this as one of its causes? We know that in commerce the system of payment by bills is profoundly demoralising when their employment passes from the transactions of honourable engagements into the practice of mere bills of accommodation, and every experienced man admits that this is one of the most injurious commercial practices of our day. I sympathise largely with those who think that this total pledging works to the same sad results.

And this brings up again another suggestion I made in the form of an inquiry. What is the true relation of Christianity to totalism? My critics do not like my remarks on the word "crutch," which was used by one of the speakers as descriptive of the true use of total abstinence, and I am referred to the enormity of the evils flowing from drunkenness to justify this character of the work, and then to Sunday-schools and similar agencies as being in the same relation to the Gospel of God and man. And first, as to the evils of drunkenness, I said and now say fearlessly, there are other forms of evil among us quite as degrading as and not less destructive than drunkenness. Their consequences are not so easily tabulated; their signs are not so horribly gross; their details cannot appear in such outline in "my daily paper, the Morning Star," and if they did, they would not be so easily or so generally appreciated because they are more subtle than the vulgarities of a drunkard's brawl. But let the remarks and the statistics lately made by Dr. Lankester, and the facts brought to light by the midnight meeting movement, be thoughtfully pondered, and my assertion is proved; or let the moral effects on the community of the low class trade in all our large towns, and in proportion in the small ones also, be attentively pondered, and another proof will be given, that however foul and wide-spread the evils of drunkenness may be, there are vices which eat more deeply into the heart of society than even that.

It is argued, that by getting a man to be an abstainer, you are preparing him to receive the Gospel. You are, in fact, crutching him up; and until you have done that, it is of no use to take the Gospel to him. But this is exactly the point at issue. Christ did not do that; the apostles did not attempt that; they never teach that. The vices of Jerusalem, of Rome, of Corinth, were as deep, as foul, as ruinous as those of London, yet the sacred writers never urge a man to abstain from a particular form of sin, in order that he may be able to listen to their message. Their argument, appeal, and urgency were all directed to the rectification of all immorality by the subjection of the soul to Christ. They taught that this was the first and supreme duty of man, the parent duty of all duties whatsoever, and the experience of the opposite method seems to show that the human device is vastly inferior in power and results to the Divine plan. For if you eliminate from the whole number of total abstinences those who never were intoxicated, and were never likely to be, and those also who have become abstainers only in the hope of doing good thereby to their fellow-men, the actual number of persons saved from the low life of a drunkard is very small; and if the same amount of energy, thought, time, talent, and money had been given to direct Christian work among that class of the people, surely the result would have been immeasurably greater, always remembering that every single man who is brought up into the life of faith upon the Son of God, is more than thousands of men who are more abstemious and yet remain unbelievers. And I assure my critics

that I believe what I said—that very large numbers of the so-called reclaimed are less accessible to Christian influences now, than they were before they took the pledge. I do not thereby question that many have come up through total abstinence into the liberty of the children of God.

I will only add, I do not see what the reference to the Sunday-school has to do with the question under discussion. In all that class of agencies you are, in fact, preaching the Gospel direct to the conscience and heart of those who hear you. But in this movement this is not the case—not avowedly. I rejoice, however, to know that the advocacy of total abstinence is passing into the hands of really Christian men; of men who, though they think total abstinence a mighty leverage, regard it as only an agency on behalf of the higher work, the conversion of man to God. Perhaps the change which have passed over the agitation of the question during the last five or seven years will go on, until the whole work becomes an addition to the direct working instrumentality of Christian faith. Then, whatever the present amount of good may be which has come from these noble and earnest labours, we shall see greater things than these.

I submit these reflections on some of my suggestions to the attention of total advocates, and again declaring myself the friend of the abstinence cause,

I am, yours,
J. S.

JOHN HOWARD, THE PHILANTHROPIST.

To the Editor of the Nonconformist.

SIR,—Will you kindly allow me to make known a fact in which I think the public will feel much interest?

About ninety years ago the great philanthropist caused a free church to be erected in the town of Bedford, in which he was accustomed to worship.

His monument in St. Paul's Cathedral and this building are the only public memorials of a man whom the nation delighted to honour. The one speaks of his sublime benevolence—the other of the Divine source from which it was derived.

The memorial at Bedford is in a dilapidated condition, and requires immediate restoration at a cost of about 1,000*l*.

I feel sure it will only be necessary to make this known to the nation, to elicit some tangible proof of its appreciation of self-denial so rare, and benevolence so pure.

Contributions will be thankfully received through Messrs. Barnard, Barnard and Whig, bankers, Bedford; or by

Yours very respectfully,

WILLIAM ALLIOTT.

Bedford, November 22, 1865.

UNIVERSITY OF LONDON.—1865.

The following are lists of candidates who passed the respective examinations indicated:—

(COLONIAL EXAMINATIONS.)

MATRICULATION EXAMINATION.

Held at the Royal College, Mauritius, July, 1865.

First Division.

Edwards, Edmund Jules	... Royal Col., Mauritius.
Hobbs, Williams	... Royal Col., Mauritius.
Jenkins, Daniel	... Royal Col., Mauritius.
Le Bobinnec, F.M.L.V.	... Royal Col., Mauritius.
Pellereau, Georges Elie	... Royal Col., Mauritius.

Second Division.

Vaudagne, E.	... Royal Col., Mauritius.
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SECOND B.A. EXAMINATION.

PASS EXAMINATION.

First Division.

Banks, John	... Ushaw.
Beal, Edward William	... University.
Blackall, Thomas	... Private study.
Burder, Alfred Henry Forster	... Private study.
Burke, John	... Ushaw.
Cardwell, Robert	... Stonyhurst.
Carey, Francis James	... City of Lond. Sc. & Uni.
Carney, Michael Aloysius	... Ushaw.
Clegg, John Taylor	... Owen's.
Dallison, Thomas	... Private study.
Dawson, Charles Edward	... Ushaw.
Macdonald, Angus	... Ushaw.
Moulton, John Fletcher	... St. John's, Cambridge.
Murphy, Francis Harvey	... Stonyhurst.
Peppersorn, Walter	... Regent's Park.
Renshaw, Benjamin	... Stonyhurst.
Stephens, John Mortimer	... Regent's Park.
Walton, Joseph	... Stonyhurst.

Classics Only.

McDowall, Andrew, B.Sc.	... Private study.
Pringle, Quintin, B.Sc.	... Private study.

Second Division.

Anderson, Rev. Theophilus D.	... Colleges, &c.
Armitage, Elkanah	... Wesleyan, Didsbury.
Benn, Alfred William	... Owen's.
Bottomly, James	... Private study.
Brodrick, Uriah Bower	... Owen's.
Buckle, Anthony	... University.
Cornell, Walter	... Private study.
Dawe, Charles Joseph S.	... King's.
Faunthorpe, John Pincher	... St. Mark's College.
Green, Frederick	... St. John's, Battersea.
Hains, Arthur Vernon	... University.
Harris, Ephraim	... King's Sc., Canterbury.
Jackson, Thomas Witter	... Jew's Free School.
Johnson, Peter	... University.
Joscelyne, Arthur Firman	... Spring-hill.
Kelly, John	... New.
Lankester, Clarence	... Ushaw.
McKay, Donald Owen Lewis	... Cheshunt.
Petrie, James	... Private study & King's.
Pinder, Thomas Richmond	... Private study.
Ryan, John	... Stonyhurst.
Shuttleworth, George E.	... Stonyhurst.
Strong, Robert Dundas	... King's.
Thornton, Joseph Smith	... Private study.
Waller, Arthur	... Baptist, Bristol.
Wensley, Edward Barnett	... St. Thomas's Hospital.

Wigner, John Murch	... Private study.
Wilkes, Alphens	... Spring-hill.
Wohlman, James Beaumont	... Private study.
Young, Arthur	... University.

EXAMINATION FOR HONOURS.

MATHEMATICS AND NATURAL PHILOSOPHY.

First Class.

Moulton, John Fletcher (Sch.)	... Colleges, &c.
	St. John's, Cambridge.

CLASSICS.

First Class.

Renshaw, Benjamin (Sch.)	... Stonyhurst.
Benn, Alfred William	... Private study.
Cardwell, Robert	... Stonyhurst.

LOGIC AND MORAL PHILOSOPHY.

First Class.

Burder, A. H. Forster (Sch.)	... Private study.
*Carey, Francis James	... City of Lond. Sc. & Uni.
*Walton, Joseph	... Stonyhurst.

Second Class.

Lankester, C.	... Cheshunt.
Peppersorn, W.	... Regent's Park.
Stephens, John Mortimer	... Regent's Park.

Third Class.

Wilkes, Alphens	... Spring-hill.
Benn, Alfred W.	... Private study.
Clegg, J. Taylor	... Owen's.
Beal, Edward W.	... University.
Harris, Ephraim	... Jew's Free School.
Armitage, Elkanah	... Owen's.

ANIMAL PHYSIOLOGY.

Second Class.

Waller, Arthur	... St. Thomas's Hospital.
Shuttleworth, George Edward	... King's.

EXAMINATIONS IN THE HEBREW TEXT OF THE OLD TESTAMENT, IN THE GREEK TEXT OF THE NEW TESTAMENT, IN THE EVIDENCES OF THE CHRISTIAN RELIGION, AND IN SCRIPTURE HISTORY.

FIRST EXAMINATION.

First Class.

Christie, George Alexander	... Colleges, &c.
	New.
Griffith, Arthur William Kay	... Spring-hill.
Slater, Charles Stibbert	... Spring-hill.
Wensley, Edward Barnett	... King's.

Second Class.

Blatchford, Ambrose Nichols	... Manch. New and Univ.
Wolstenholme, John Routledge	... Spring-hill.
Wood, Rev. John	... Private study.

SECOND B.Sc. EXAMINATION.

EXAMINATION FOR HONOURS.

CHEMISTRY.

Second Class.

Wright, Charles Romley Alder Owens.	... King's.
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Third Class.

Philpot, Charles William	... King's.
Maybury, Augustus Constable	... Royal School of Mines and St. Thomas's Hos.

BIOLOGY.

First Class.

Bushell, Stephen Wootton (Sc.)	... Guy's Hospital.
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Second Class.

Philpot, Charles William	... King's.
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LOGIC AND MORAL PHILOSOPHY.

Second Class.

Grimes, John	... King's.
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GEOLOGY AND PALAEONTOLOGY.

First Class.

Bushell, Stephen Wootton	... Guy's Hospital.
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Second Class.

Maybury, Augustus Constable	... Royal School of Mines and St. Thomas's Hos.
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BIRMINGHAM SCHOLASTIC INSTITUTION FOR SONS OF MINISTERS.

The fourteenth anniversary of this institution was held at Graham-street Chapel, Birmingham, on the 15th of the present month. The chair was occupied by George Frederick Muntz, Esq., the treasurer.

The report states that the arrangement made by the committee with the Rev. T. H. Morgan has worked through fifteen years to their fullest satisfaction. They record their firm conviction that the institution has accomplished much good, in proof of which they state that upwards of 250 youths, the sons of ministers of seven different denominations, have been educated in the school. Twenty-two of these pupils passed the Oxford Middle Class Examinations. At the last Oxford examination one boy who was placed by them under Mr. Morgan's care obtained a certificate of merit given by this university. His name is Herbert William Wilshe, eldest son of the Rev. Thomas Wilshe, Baptist minister, London. Two youths whose education has been promoted by this institution have matriculated at the London University, and one of these has subsequently secured his degree, and obtained honours from that university. He is now continuing his studies with a view to the Christian ministry. The report proceeds to state the reasons which have led the committee to dissolve the institution, and refers to the cost of collecting the funds, which has become of late much greater than it was at the commencement of the society's operations. After giving much anxious thought to the matter, the final result of their considerations and experiments was that the committee, at their last meeting, reluctantly and yet unanimously agreed to recommend the next annual meeting of subscribers to dissolve the institution. At the same time they appointed a sub-committee to draw up resolutions to be submitted to the meeting, expressive both of satisfaction at the great good the institution has accomplished, and of hearty thanks to Mr. Morgan for the zeal and devotion he has displayed, to which, under the Divine blessing, must be chiefly attributed that measure of success which has been realised.

The balance-sheet was presented, showing that the debt had been reduced to 101*l*. 6*s*. 5*d*., and the com-

* Obtained number of marks qualifying for the scholarship

mittee appeal to the subscribers to liquidate this amount.

The report was moved by the CHAIRMAN and seconded by Mr. J. C. WOODHILL. The Rev. R. W. DALL, M.A., then moved, and the Rev. CHARLES VINCE seconded, a resolution expressing regret at the course which the committee felt necessary to adopt, and a sense of the "zealous and successful labours" of the Rev. T. H. Morgan, and "a fervent hope that his future educational efforts may be attended with that success which has crowned his past endeavours."

A vote of thanks to the chairman concluded the proceedings.

REFORM MEETINGS.

On Wednesday evening a great Reform meeting was held in St. George's Hall, Bradford, called by the Mayor, in compliance with a requisition signed by 2,500 persons, including all the members of the Town Council and a large number of the leading Liberals of the town. There was a very overflowing attendance. The Mayor, J. W. Goodwin, Esq., occupied the chair. He was supported on the platform by W. E. Forster, Esq., M.P., and many of the principal gentlemen of the town. Alderman Brown moved the first resolution, which was to the effect that, considering the absence of important business during the next session, and the fact that England was at peace with all the world, the time was suitable for the introduction and consideration of a measure of reform. Robert Kell, Esq., seconded the resolution, pointing out that by calling meetings on the subject of reform, and pressing it on the Ministry, the people would be doing the best thing they could do to strengthen the hands of that Ministry. Mr. E. Thomas, a working man, supported the resolution. W. E. Forster, Esq., M.P., in coming forward to support the resolution, was received with loud and renewed applause. It would not be forgotten, he said, that Lord Palmerston never was an earnest reformer, and now that he was gone, the time had come when the reform question must be settled. In the place of Lord Palmerston they had Earl Russell and Mr. Gladstone, who, of all men in an official position, were most pledged before the country on this question. Mr. Gladstone had taken every opportunity of informing the public of his convictions with regard to it, and that was a guarantee that he would not belie at this critical time the pledges which he had so recently made. But if the Government were disposed to trifle, the country would not allow it to do so. The country expected reform, although there was no violent agitation for it; and he never before spoke with so much hope and faith on this question as now. He had confidence that the Government would bring in a comprehensive bill, and determine to stand or fall by it. If the country should object, it was better they should fall and wait until the country was ready. He had no fear but that next session the Government would declare, even if they had not matured a bill, that they would lose no time in bringing one forward. Large towns meetings should be held with the object of throwing the responsibility on the Government. It would be a mistake for the reform party to propose a bill at this crisis, because if moderate, many would say it should go further, but if larger, it might be a hook upon which enemies would hang opposition. He called upon the meeting to give Mr. Gladstone the opportunity of stating whether he really favoured the introduction of working men to a share in the Government. No doubt the answer would be such as would give great progress to the cause of freedom. He did not say the next Reform Bill would give working men what eventually they would obtain, or an overwhelming or preponderating share; but it would give them a real and substantial share in the representation, and that would be an era well worth while to have worked hard for. It was the interest of England that working men should not be obliged to go to America or the colonies before they could obtain the right of citizenship, or carry out the instincts of patriotism. In America they did participate in the Government, and had their own personal feeling in their case for its honour and interest. If the same were done here, the throne would be more secure, because none would be excluded from the right of aiding the sovereign by their counsel.

Other resolutions, expressing the belief of the meeting that a bill framed by Lord Russell would be most fitting and would receive general support, and also adopting a memorial embodying the substance of the resolutions, and to be presented by a deputation to Lord Russell, were spoken to and unanimously adopted.

On Thursday evening a large meeting of working men was held in the Town Hall, Birmingham, in connection with the Birmingham and Midland Branch of the National Residential Manhood Suffrage Association. Mr. A. Partridge presided. A letter was read from Mr. Bright, M.P., in which the hon. gentleman said: "The majority of the electors are willing to concede a large portion of what you wish, but it is necessary that you should make your voice heard in the matter. I believe, too, that the Government is well disposed, but that it will require help to enable it to carry any good measure this Parliament." It was resolved, on the motion of Mr. Church, seconded by Mr. Radford, "That, having regard to the time-honoured name of Russell and the great services and high reputation of Mr. Gladstone, this meeting expresses its confident hope that a large instalment of political rights will now be conceded to the working manhood of this country, and that the principle of manhood suffrage will be recognised as the basis of our repre-

sentation." A resolution in favour of the ballot was also carried.

AMERICAN POLITICS.

The correspondent of the *Star* gives the following useful information relative to the state of parties in Congress:—

As the time for the assembling of Congress approaches the newspapers are figuring away desperately to ascertain whether by any chance either branch can be thrown into the power of the Opposition. This Congress, which will be the thirty-ninth, will assemble on Monday, December 4. In the Senate, the Hon. Lafayette S. Foster, of Connecticut, will take the chair as president pro. tem., with Col. J. W. Forney, of Pennsylvania, as secretary. The majority of the Unionists is here so heavy that it can in no case be overcome except by division. If every State lately in rebellion were to have Senators present at the hour of opening the session (as several of them will not), and if each were to claim and hold his seat, there would still be a Unionist majority. So no more need be said of the Senate.

Notwithstanding the fever into which some of the statisticians have figured themselves, the case is but little different as regards the House. The following table shows the political classification of the representatives who will regularly be entitled to seats:—

States.	Union.	Dem.	States.	Union.	Dem.
Maine ...	5	—	Kansas ...	1	—
New Hampshire ...	3	—	Kentucky ...	4	5
Massachusetts ...	10	—	Ohio ...	17	2
Rhode Island ...	2	—	Indiana ...	8	3
Connecticut ...	4	—	Illinois ...	11	3
Vermont ...	3	—	Michigan ...	6	—
New York ...	20	11	Wisconsin ...	5	1
New Jersey ...	2	3	Minnesota ...	2	—
Pennsylvania ...	15	9	Iowa ...	6	—
Delaware ...	—	1	Missouri ...	8	1
Maryland ...	3	2	Nevada ...	1	—
West Virginia ...	3	—	California ...	3	—
			Oregon ...	1	—

Total Unionists 143 Total Democrats 41
The States where restoration has not been reorganised and ratified by Congress are entitled, when fully reorganised, to send representatives as follows:—

Virginia ...	8	Arkansas ...	3
North Carolina ...	7	Louisiana ...	8
South Carolina ...	4	Texas ...	4
Georgia ...	7	Florida ...	1
Alabama ...	6		
Mississippi ...	5	Total ...	58
Tennessee ...	8		

Texas has not yet even taken the preliminary steps towards electing her Congressional delegation, so that no more than fifty of these Congressmen can by any possibility present themselves for admission. If they were all allowed to take their seats without question and not affiliated with the Opposition, this would leave the House divided as follows:—Union, 143; Opposition, 91; giving the Unionists still a clear majority of 52—enough, it would seem, for all practical purposes. But not one of these representatives whose claims to a seat can be questioned will be admitted until his papers are thoroughly scrutinised, and the test oath, I doubt not, will be faithfully applied, notwithstanding the outcry against it in the South.

Respecting the treatment of negroes in the South the *Daily News* correspondent writes:—The anti-negro frenzy again begins to show itself in various quarters, although the seceded States are still by no means sure of their readmission to Congress. Governor Humphrey, of Mississippi, in his first message, has advised the passage of laws which shall secure the permanent inferiority, both social and political, of the blacks. The *Jackson News*, of that State, calls for legislation that shall make "the ex-slaves feel their inferiority," and openly threatens lynch law on all Northerners who "shall instigate the negroes to acts of incendiarism," i.e., who shall incite them into insubordination to the whites, or resistance to acts of white aggression. A bill is now before the Mississippi Legislature of a most atrocious character, for the punishment of vagrancy, by which an offender, whether male or female, is liable for the first offence to be suspended by the thumbs two hours at a time for three days in succession, or to receive fifty lashes a day, "on his or her bare back, well laid on, for three days in succession, at the discretion of the judge"; for the second offence the punishment is to be doubled. Pregnant women are exempted from suspension by the thumbs, but not from the whipping. There are abundant indications, too, of an intention to force the negroes, for the convenience of the cotton planters, to enter into yearly contracts, and as their refusal to engage themselves for this period exposes them to arrest and punishment as vagrants, they will of course be at the mercy of the employers as regards the rate of wages.

Postscript.

Wednesday, Nov. 29, 1865.

THE OUTBREAK IN JAMAICA.

The Royal Mail Company's steamship Shannon arrived at Southampton on Monday evening, with the West Indian, Pacific, and Mexican mails. The Shannon left St. Thomas on the 13th inst.

The riots in Jamaica seemed entirely crushed out, and most of the ringleaders, including the notorious Paul Bogle and his brother Moses, have been captured and hanged. About 2,000 negroes have either been shot or hanged since the arrival of the troops. It is still said that the ensuing Christmas was fixed as the time for a general rising of the blacks against the white and coloured population.

Several arrests have been made in other parts of the island.

The Houses of Legislature were opened on the 7th inst. by his Excellency the Governor, who in his speech reviewed the past occurrences, and called upon all the members of the Council and others to assist him in framing such measures as should prevent the island from becoming a second Hayti, and secure them for the future against the repetition of such rebellion and bloodshed as had lately been witnessed. He also publicly expressed his thanks to General O'Connor and other military officers, to the officers of the navy, the volunteers, and the Maroons, all of whom had so nobly sustained him in subduing those who had risen in rebellion.

The *Jamaica Colonial Standard* says:—

The confessions of the rebels, documents, and other proofs, show that their intentions were to exterminate the white and coloured people, and to confiscate all property for the blacks. Gordon, according to the confessions made, commenced agitating the plot three years ago, but most actively within the last three months. He founded secret societies, promoted the formation of trained bands, and placed his followers under a terrible oath, well calculated to awe the soul of the negro; and, although most took it, all shrank with horror from revealing its terms, even in presence of the gallows.

The *Jamaica Guardian* says that Gordon was the prime mover of the rebellion, and that the country owes unbounded thanks to Governor Eyre for crushing it out.

A deputation consisting of the Mayor of Manchester; Mr. T. B. Potter, M.P.; the Rev. G. W. Conder, and the Rev. A. S. Steintal, had an interview with Earl Russell yesterday and presented a memorial adopted at a town's meeting in Manchester, praying his lordship, as the head of the Government, to advise her Majesty the Queen to institute a commission to inquire into the origin, causes, and true nature of the alleged insurrection, and into the legality, justice, and necessity of the measures adopted for its suppression. "No reporters," says the *Daily News*, "were present, but we understand that the members of the deputation were gratified with the results of the interview. Earl Russell was not surprised at the deep and widespread concern which the news from Jamaica had awakened, or insensible to the urgent necessity of inquiry into the circumstances under which so many of our fellow subjects have been slaughtered. The result of the interview was to impress the deputation with Earl Russell's anxious desire that justice shall be vindicated."

PARLIAMENTARY REFORM.—Yesterday a deputation, consisting of Mr. H. W. Wickham, M.P., Mr. W. E. Forster, M.P., Mr. Alderman Brown, Mr. Kell, and Mr. W. H. Arnold, had an interview with Earl Russell at his official residence, in Downing-street, for the purpose of presenting to the Prime Minister a memorial on the subject of Parliamentary Reform, as adopted at a town's meeting held at Bradford, under the presidency of the mayor, on the 22nd inst. Earl Russell, having accepted the memorial, said that generally he concurred with many of the views expressed by the memorialists as to the admission of the working classes to such a share in Parliamentary representation as by their intelligence they could fairly claim and as their interests required. He was of opinion that the time had arrived when such a further admission of these classes to a share in the representation should be brought about; but, estimating what great opposition any such measure might encounter, the Government would not act wisely were they to bring forward a bill unless it was a fully matured measure, and one founded upon well-ascertained facts. The deputation, having thanked the noble earl for their courteous reception, then withdrew.

THE FENIAN TRIALS.—Dublin, Tuesday.—The trial of Thomas Clarke Luby, proprietor of the *Irish People* newspaper, was commenced to-day. The Attorney-General, in stating the case for the Crown, said he would prove by documentary evidence that the prisoner had been in America taking an active part with John O'Mahony, the head of the Fenian Brotherhood, in organising the conspiracy, the object of which was to overthrow the Government and establish an Irish republic. Proof of the proprietorship and publication of the *Irish People* and other formal evidence having been given, the court adjourned till to-morrow.

MARK-LANE.—THIS DAY.

The supply of English wheat on sale at Mark-lane to-day was very moderate, and the condition of the bulk of the samples was poor. Good and fine dry samples changed hands at full prices, but damp produce was very dull, at about Monday's currency. A fair supply of foreign wheat was on the stands. The demand for most descriptions ruled quiet; nevertheless, Monday's quotations were fairly supported. Floating cargoes of grain moved off slowly, at late prices. The supply of barley on sale was tolerably large. Fine malting parcels changed hands at full prices; but secondary and inferior qualities were very dull. Grinding and distilling barley moved off slowly, at late rates. Malt was in slow request, at late prices. Oats were in but moderate supply, and the trade ruled firm, with an upward tendency in the quotations. Beans and peas were very firm, at fully late rates. There was a fair demand for flour, at full currencies.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English and Scotch	330	360	230	250	340
Irish	—	—	—	—	—
Foreign	1,570	1,900	—	1,510	710

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The Nonconformist.

WEDNESDAY, NOVEMBER 29, 1865.

SUMMARY.

For a twelvemonth past certain newspapers have been freely disposing of the hand of the Princess Helena, the fifth child of Queen Victoria. Such unfounded speculations are put an end to by the apparently authentic announcement that her Royal Highness will shortly be betrothed to Prince Christian, brother of the Duke of Augustenborg, and a major in the Prussian Guards. The young Prince, having no select principality to govern, nor any certain prospect of future sovereignty, will be able to reside in England. Thus by this marriage of affection her Majesty will always have near at hand one of her married daughters—a consideration of increased importance if, as is reported, the Queen is about to emerge from comparative seclusion, and appear more in public. It will be the sincere wish of her Majesty's subjects that this new tie may contribute in every way to her domestic happiness.

The word Reform has been spoken by the citizens of Bradford and Birmingham in very emphatic terms. The meeting at Bradford last week was one of the most influential and successful ever held in that town. Mr. Forster, the popular member for the borough, was in a somewhat embarrassing position—having, so to speak, an invitation to become a member of the Government in his pocket. But he acquitted himself well and discreetly. He advised his constituents to adopt no specific measure of Reform themselves, but to throw the responsibility on the Government, who were prepared, he indicated, not only to introduce a Bill, but to stand or fall by it. He surmised that its main feature would be to give the industrial classes a substantial but not preponderating influence in the constitution, and that his brother members would, when put to the test, rather face an early dissolution as the advocates than the obstructors of Reform. Mr. Bright tells his friends at Birmingham that the Government in dealing with the subject will need all external support. We trust, therefore, that the example of Bradford and Birmingham will be generally followed in our large towns.

The Conservatives are, at this juncture, somewhat reticent. But Mr. Newdegate and Mr. Adderley have ventured to express their views. The former is somewhat perplexed. He regrets that Lord Palmerston's colourless policy is about to be discarded by his successor, and threatens to make peace with his Conservative friends on the Opposition benches, and assist in steaming the Democratic tide. The latter is chary and critical. He would lend his assistance to any practical extension of the franchise over the length and breadth of the land, wherever it can be independently exercised. But his notion of reform is not identified with "extension of the franchise," though he thinks that more people should have votes, "because of the spread of intelligence in the country." Earl Russell is, in his view, about to court the honours of martyrdom. If the Ministry survives six months he would give it immortality—a rather bold prediction, on which, we imagine, the country will have something to say. But whatever Reform Bill is brought in, we may presume, from the tone of these two somewhat independent politicians, that the Conservatives will close their ranks, and fight it out as a united party.

Mr. Head Centre Stephens has shown his astuteness by bribing his gaolers, and escaping the hands of the Saxons, whom only a few days

since he so scornfully defied from the dock. Perhaps he is too clever a man to be again caught, in spite of the 1000*l.* reward offered for his apprehension. We may expect ere long to hear that he has joined his chief in the Fenian Government offices which he has rented in New York. But his brother conspirators, who have not as yet found such venial custodians, are on their trial by Special Commission in Dublin—all legal pleas and quibbles having been duly set aside. Ireland meanwhile seems to be more interested in the appointment of Mr. Chichester Fortescue to the post lately occupied by Sir Robert Peel, than in the fate of these levelling nationalists.

The Queen of Spain has fallen upon evil times. Loyalty is an unpopular sentiment throughout her dominions. All parties seem to be agreed that Isabella should be deposed, but the difficulty is, who is to succeed to the vacant throne? Abdication is an alternative which is dismissed as impracticable—only one female sovereign having, in historic times, been known to "retire from business." At this juncture the Progressista party, after long inaction, reappear on the scene with a comprehensive manifesto, which may be summed up in our familiar phrase, "Civil and Religious Freedom." General Espartero, whose very name seems to come from a forgotten era in Spanish history, adheres to the programme, but ignores the claims of the reigning Sovereign. To what extent changes are impending in Spain mere onlookers may be puzzled to decide, but these can hardly be the times for the Government of that enigmatical country to be courting foreign wars.

The arrival of another West Indian mail puts us in possession of just enough news from Jamaica to add to our perplexity and our horror. Negro blood has flowed like water. It is said, though we cannot credit the statement, that two thousand were butchered—two thousand persons hung and shot, though, as Governor Eyre says, not a single soldier or sailor was wounded or met with resistance! When we remember that the outbreak occurred in a very limited range of country, at one extremity of the island, that the actual insurgents were to be counted not by thousands, but by hundreds, and that the list of whites who suffered from this violence, has not yet been swollen to two score, this butchery really seems like driving sheep to the slaughterhouse. A finishing touch is given to the ghastly spectacle by the address of thanks presented to Colonel Hobbs by the Justices of the peace for St. David's and St. Thomas's. Governor Eyre's address to the Legislature is inexplicable. He states that "so wide-spread a rebellion, so rapidly and so effectually put down, is not, I believe, to be met with in history, and speaks volumes for the zeal, courage, and energy of those engaged in suppressing it." Yet the "putting down" of this rebellion consisted, as the Governor says in his letter to Mr. Cardwell, in the shooting down of unresisting natives, and this "widespread rebellion" was, he subsequently admits, confined to the "eastern districts." But the most significant fact of all is that no one is apparently left to be tried—unless, as would seem from some remarks of one of the Kingston papers, Bogle, the reputed insurgent leader, still survives, though accounts by the last mail stated that he had been executed. The island newspapers still call for "retribution" and "stern justice," and, with the Governor, continue to assert that there was "a most diabolical conspiracy to murder the white and coloured"—such are the words of Mr. Eyre—inhabitants of the colony. Of this conspiracy proof is yet to be furnished. But the Legislature, doomed apparently to extinction in its present form, has proved equal to the occasion. One member has brought in bills for the confiscation of the property of persons engaged in the rebellion, and to enable the Governor to declare martial law by and with the advice of the Privy Council. Another has given notice of bills to regulate places of worship and meeting-houses and religious service therein, and to employ the Maroons—heathen savages—as a permanent auxiliary. We must go back to the anti-Emanicipation era to match the vindictive address of the Governor, the craven fears of a panic-stricken aristocracy, and the repressive policy of the House of Assembly. But the most remarkable thing about the whole of this ghastly tragedy is that this fearful rebellion, adequately to describe which, Mr. Eyre exhausts his vocabulary of English, had no cause—the negroes had not a general grievance to complain of. "It was," says the Governor, "solely the work of pseudo philanthropists in England and in this country, the inflammatory harangues or seditious writings of political demagogues, of evil-minded men of higher position and of better education, and of worthless persons without either character or property to lose. The personal, scurrilous, vindictive, and disloyal writings of a licentious and unscrupulous

press, and the misdirected efforts and misguided counsel of certain ministers of religion, sadly so mis-called, if the Saviour's example and teaching is to be the standard, which have led to their natural, their necessary, their inevitable result (amongst an ignorant, excitable, and uncivilised population)—rebellion, arson, murder." Governor Eyre has clearly lost his head.

THE MINISTRY AND REFORM.

THE appointment of Mr. Forster, the member for Bradford, as Under-Secretary of the Colonial Department, may be read in two ways, according to the view one may happen to take of the man and of the Government. If it be presupposed that the hon. gentleman was more ambitious of office than of character, and that he snatched at the offer made him without satisfying himself as to what was likely to be the political programme of the Government; and if it be taken for granted that her Majesty's Ministers are intent on evading the question of Parliamentary Reform and made their overture to Mr. Forster with a view to shut his mouth, then, it must be confessed, the choice of him for office and his acceptance of it, carry with them no significance in which Reformers of the more earnest type can find ground for satisfaction. For ourselves, we reject both hypotheses. We believe in the sincerity and single-mindedness of the new Under-Secretary, and we believe in the honesty of purpose of the Government which appointed him—and we read in the fact a confirmation of our previous expectation that the Reform question is about to be grappled with in a serious spirit.

It is assumed on grounds not devoid of probability that the Cabinet itself is only provisionally arranged, and that it will undergo considerable modification before the meeting of Parliament. There are some who call strenuously upon Earl Russell to prove his fidelity to the cause of Reform by inviting Mr. Bright to become a member of the Government, and there are others, besides avowed Tories, who deprecate any such step as suicidal. It may be that Lord Russell, confident of Mr. Bright's powerful assistance in carrying any good measure for the amendment and extension of our representative system, may deem it more safe for the present to overlook his claims, for the purpose of conciliating persons who have both the power and the will to resent any fancied neglect. At any rate, we think we are not far wrong when we state it as our unhesitating belief that if Mr. Bright be not asked to join the Cabinet, it will not be owing to any personal objection on the part of the noble Premier to receive him as a colleague. It is more probable that now, as heretofore, the only obstacle to what appears to be the natural course of proceeding will be found in the distaste, almost amounting to personal enmity, which certain Whig families of great political influence have conceived for Mr. Bright, and that, in consequence of it, the hon. member for Birmingham may consider himself, and be thought by the Premier, more capable of serving the cause as an independent member than he would be if he had a seat in the Cabinet. It is not yet known, so far as we have heard, what course has been decided upon—but we deprecate beforehand the assumption that if Mr. Bright be not requested to take the position to which his eminence as a public man on the Liberal side of the House clearly entitles him, the result may be justly attributed to any hesitancy of the Ministry in regard to the most prominent question of the day.

We are satisfied not only that a Reform Bill will be submitted by Lord Russell's Government to the Legislature, but notwithstanding the reply of the noble lord to the Bradford deputation, we think it probable that it will be brought forward next Session. There are no facts bearing on the question which may not be elicited quite as well and as speedily by the Administration as by a Royal Commission, and it has not been the custom for the Government of the United Kingdom to devolve upon any extraneous body that responsibility which the Constitution imposes upon themselves. The idea was mooted, or at all events was urged, by those parties chiefly, whose object was delay. It is hard, no doubt, upon a House of Commons elected only a few months ago to pronounce in its very first Session the doom of dissolution against itself. Possibly, however, it may turn out that the most direct way back to their constituents will be to offer successful resistance to the Ministerial measure. In 1832 the political change effected by the Reform Act was so extensive, that no alternative existed, worth a moment's consideration, to summoning a Parliament forthwith on the new electoral basis. It does not necessarily follow that a similar course should be pursued on the present occasion. No one anticipates that a measure of equal magnitude to that of thirty-

three years ago will be proposed, and it may not be considered impolitic or unconstitutional to refrain from dismissing the present Parliament for a Session or two after the legislative amendment of the representative machinery. The newly enfranchised voters will not have any very serious ground for complaint, even although they should have to wait a year or two for the first exercise of their electoral rights, and it may be safely taken for granted that after the definitive settlement of the Reform controversy, the present members will guide themselves in their Parliamentary proceedings by keeping in their eye the probable opinions of their future constituencies.

As to the extent of the Ministerial measure the public can be indulged as yet with nothing better than pure conjecture. It is not very likely that the Cabinet have settled that matter for themselves, especially considering that the American claims and the Jamaica insurrection have necessarily absorbed much of their attention. Two courses, however, are open to them, each of which has its advantages and disadvantages. It may be resolved, for instance, to meddle, on the present occasion, with nothing but the suffrage—to secure, say, a six pound rental franchise for boroughs, and a ten pound occupation franchise for counties—leaving a redistribution of seats for a future opportunity should public opinion make a demand for it. Undoubtedly, this arrangement would greatly facilitate the passing of the Bill, for the extinction of small boroughs would of course be energetically opposed by the members who at present sit for them. On the other hand, there is a strong and very general desire to have done with organic changes for the present generation at least, and serious objections will be entertained against any temporary settlement which leaves the door open to future agitation. The other course is that of submitting a measure in which the whole question shall be dealt with once for all. The recommendations in favour of this bolder plan are obvious enough if there were a reasonable chance of its success. Whether a majority of the existing constituencies would endorse it seems very doubtful, and it is morally certain that it would be rejected, in the first instance, by the House of Commons. The state of political feeling in the country is perhaps not sufficiently decided to make that which is the most to be desired that also the most likely to be carried. Government will no doubt be guided by the best and most trustworthy information it can get—but, as far as our observation goes, the signs of the times do not point very distinctly to a measure at once extensive and complete.

For the present, we are willing to credit Lord Russell's Ministry with the best intentions. The noble lord has no such fear of the working men, as some of his order loudly express. Our hope is that he will attempt quite as much as is practicable, whether likely to involve a dissolution or not. He will be ably seconded by Mr. Gladstone, and, on the assumption that their propositions, even if moderate, be honest, they will doubtless have the support of Mr. Bright. A resolute show of determination will brush aside a host of fancied difficulties.

SPAIN VERSUS CHILI.

THE penniless Government of Spain, apparently driven to its wit's end for revenue, and having profited for awhile by its extortion on Peru, had evidently come to a determination, most probably with a view to a similar solace, to pick a quarrel with the Republic of Chili, one of the most respectable and thriving of the independent States of South America. The preliminary difficulty was to discover just cause of complaint against Chili, failing to do which, however, Marshal O'Donnell, who heads the administration, saw no sufficient reason why the Republic should not be called to account on a number of trumped-up charges. He demanded satisfaction for some insulting expressions uttered in a street riot before the house of the Spanish Minister at Santiago. He wished to have the editor of a Chilean newspaper punished for commenting in a very unceremonious and uncomplimentary style upon the conduct of Spain towards Peru. He took offence at the fact that a Peruvian war ship had been permitted to refit in one of the ports of Chili, before the war between Spain and Peru had been declared, and he thought it an unfriendly act towards Spain that the Government of Chili had declined to declare coals contraband of war. These heads of accusation he ordered the Minister of Spain at Santiago, Senor Tavora, to urge against the Republican authorities. The subordinate was a wiser man than his premier. He soon settled the quarrel, after having accepted due reparation, and satisfying himself with rational and *bona fide*

explanations. He had, in fact, conducted the whole matter far too much like a man of sense and of honour for either his own interests or for the ulterior views of the Spanish Government. He was at once recalled from his post, and Admiral Pareja was sent out as plenipotentiary to make further demands. The admiral bitterly hates the Chilians, and cherishes towards them a Spaniard's revenge, because his father, who was a Spanish general, fell fighting against them in their war of independence. This man was despatched on his mission at the head of a powerful fleet, and contrived to reach Valparaiso on the eve of the anniversary of the independence of Chili. He forthwith sent into the Ministry the demands of the O'Donnell Government, threatened to bombard Valparaiso, and proceeded to blockade the Chilean ports. As the Republic does a large business with British merchants, and depends for its revenue mainly upon its import duties, and for its commercial prosperity upon its exports, it is not wonderful that this sudden severity completely paralysed trade in Chili, and inflicted great embarrassment and injury upon a large number of commercial firms in this country. The Chilean Government returned a dignified reply to the demands made upon it by Admiral Pareja, and he, on his part, declared war in the name of Spain against Chili.

Her Majesty's Government, it appears, deemed it their duty to remonstrate with the Government of Spain on their high-handed proceedings, on the ground, we presume, that when fire is being flung about recklessly, they whose goods are in danger of being burnt are entitled to complain. The *Times* of Monday informs the public that the remonstrances of the Cabinet made through our ambassador at Madrid have been satisfactorily met. The proceedings of the Spanish Admiral, although approved by the Foreign Minister in a circular note to the representatives of Spain in foreign Courts, have been disowned by the O'Donnell Government as indefensible. We wish that we could regard this as the termination of this most disgraceful affair. But it is a long way from Spain to Valparaiso, and there is no saying what may have been done before Admiral Pareja is made acquainted with the new and more rational view taken of his conduct by the Government at Madrid. Two or three months' blockade of the ports of Chili may have inflicted on the Republic irreparable damage, and it is impossible to predict with certainty what concessions the Transatlantic Republic may not have been tempted, under stress of war, to make with a view of buying off the strong hand. We shall not be surprised, however, to learn that Admiral Pareja has been offered and has accepted a large pecuniary indemnity, and that the Spanish Government will have enjoyed the pleasure of doing the polite thing towards England without losing the booty for the possession of which war with Chili was evidently declared.

One is tempted to ask whether this buccaneering policy is to become fashionable with the second-class Powers of Europe. Prussia set the example which Spain is not by any means loth to follow, the object of the former being territory, and of the latter, cash. No one will now recommend a return to the policy of intervention—but the opposite and wiser rule that we have recently adopted, requires some complement to obviate the inconvenience and injustice which may occasionally arise out of it. A general Congress for the settlement of an international code would be a first step towards discouraging nefarious expeditions on the part of the strong against the weak, and the punishment of the State which deliberately and wilfully violated its enactments, not by means of war, but by a simultaneous and systematic withdrawal from it of all diplomatic intercourse on the part of other Powers, would be a second guarantee against such misbehaviour as we have recently witnessed. At any rate, some international arrangement seems needed to prevent thriftless and greedy States from preying at will upon inoffensive but thriving peoples—lest, in the absence of it, Spain or some other Power should make a habit of supplying her own wants, as the ruffian helps himself on the highway, by pouncing upon any State from which something can be squeezed.

THE HANGING OF MR. GORDON.

It has been justly remarked that the case of George William Gordon ought to be taken by itself. It stands quite apart from the Jamaica riots, and their stern suppression. It involves the question whether any representative of the British Crown has a right to abrogate the fundamental principles of the British Constitution. The manner in which the Home Government deals with this grave act of Governor Eyre concerns the future liberty of our colonial fellow-subjects. Louis Blanc has well expressed the

significance of Mr. Gordon's execution when he exclaims, in his London letter to a Paris journal:—"Let the enemies of liberty sing songs of triumph! An Englishman, the Governor of an English colony, deems it fitting that a man should be surrendered to an exceptional tribunal, and hanged, for speeches considered seditious by authority!"

However lawful that military tribunal may have been for dealing with insurgents with arms in their hands, it could not legally take cognizance of a political offence. By sitting in judgment on Mr. Gordon, the Governor and the military officers who tried him usurped powers which even the Crown has never pretended to claim since the days of the Stuarts. "However just," says the *Solicitors' Journal*, "the sentence upon Mr. Gordon may have been—a point upon which we express no opinion—it was pronounced by persons who had no authority to try him for the offence, and who were therefore *pro hac vice* a mere voluntary association of private individuals. The sentence of such a self-constituted court had no legal validity, and therefore could not justify those who acted in obedience to it; and the act of putting Mr. Gordon to death was as much a murder, both in those who ordered it and those who obeyed that order, as it would be if Brigadier Nelson were to be seized in the streets of London, tried by a jury of Baptist ministers at Exeter Hall, and hung from a belfry by the order of Sir Morton Peto or Dr. Underhill."

But it is only when all the circumstances connected with Mr. Gordon's execution are reviewed, that the enormity of the act shines forth. It is said that the whole case is not yet before us. We have, however, the grounds of Governor Eyre's justification in his despatch to the Colonial Secretary. He does not pretend that his victim was present in person at the scene of the outbreak; but, though at Kingston at the time, and though the riots had an accidental origin, Mr. Gordon was, he says, "mixed up in the matter." All the evidence vouchsafed as to the truth of this loose statement is the taking "a deposition on oath that certain seditious printed notices had been sent through the post-office, directed in his handwriting, to the parties who have been leaders in the rebellion." In this one sentence all is assumption. It is not proved that Mr. Gordon issued these "notices," though they are said to have been directed in his handwriting. Is it impossible that his handwriting may have been counterfeited? Are conspirators in the habit of sending, not merely letters, but "printed notices," through the post in a time of public excitement? Was it not for a jury alone to say whether they were "seditious" in the eye of the law? And then the Governor says in his despatch "nearly all coincided in believing him to be the occasion of the rebellion, and ought to be taken." All of whom? Apparently, from the context, the inhabitants of Kingston. We thus see the vague grounds on which the governor of a colony deems himself justified in taking a British subject, a member of the Legislature, trying him by court-martial, and hanging him. It is simply the suspicion that he has sent through the post certain printed notices, which the said Governor deems to have been "seditious." If, then, Mr. Gordon were thought to be guilty, and there was a *prima facie* case for his arrest, the circumstances as stated by Mr. Eyre imperatively required that he should be tried publicly; so that all this mere hearsay, this belief of some unknown person that he had sent out treasonable papers, this general public "belief" of his complicity, might be tested in open court.

What, then, was the course taken by the Governor of Jamaica? He comes red-handed from the district where her Majesty's troops and Marines, in company with the savage Maroons, had been hanging and shooting negroes almost promiscuously, without the faintest show of resistance beyond that scowling gesture of the flogged black man, which Colonel Hobbs so ferociously avenged—he comes from this pitiful scene and tells the Kingston magistrates that it is not a concerted rebellion, and that there is no present necessity to put the city under martial law. In that capital, where order reigns and civil law is supreme, Mr. Gordon voluntarily surrenders himself. He is deliberately taken away from a place where his guilt or innocence could be ascertained by a fair trial, carried off by the Governor himself to Morant Bay, which was still under martial law, and handed over to a military tribunal. His execution must have been, looking at these antecedents, a foregone conclusion. The farce of a court-martial might as well have been dispensed with, the victim spared his lingering agony, and have been instantly hung without the mockery of a trial.

Again, Mr. Eyre has taken upon himself, as he was bound, the full responsibility of putting to death a gentleman whose guilt was never proved. He says in his despatch to Mr. Cardwell:—"I have seen the proceedings of the

court, and concur both in the justice of the sentence, and in the policy of carrying it into effect. It is absolutely necessary for the future security of Jamaica that condign punishment should be inflicted upon those through whose seditious acts and language the rebellion has been originated." Mr. Gordon then, was hung for what the Governor thought to be "seditious acts and language," which he affects to suppose caused a "rebellion." But the outbreak arose indirectly out of an accidental rencontre in a court of petty sessions, and directly by a body of volunteers firing a deadly volley among an unarmed crowd of negroes.

It is not even pretended that Mr. Gordon was executed because the public safety required it, but only for "the future security of Jamaica." Translate that language into its true and fair meaning, and what does it import? We find the genuine interpretation in Governor Eyre's own despatch. We learn from his own expressions that the origin of "these nefarious proceedings" is agitation, whether promoted by Dr. Underhill's letter (which he himself threw down before the people of Jamaica), by Baptist missionaries, or by "a few persons of better information and education, who find their interest in acquiring an influence amongst the black people by professing to advise them, whilst in reality they are but exciting and stimulating their evil passions." The whole tone of the paragraph from which this sentence is taken is that of a prejudiced despot, instead of the representative of a constitutional Government; of a man who denounces agitation as sedition, and discontent arising from misgovernment as an heinous offence. It is worthy of an Oriental satrap. It is all very well to talk of Mr. Eyre's intrepidity and regard for the aborigines in Australia. We must judge of him as he now presents himself; and he comes before us now as the unscrupulous tool of an incorrigible oligarchy, who having defied the Colonial Office for years past, have now persuaded a weak-minded, irascible, and panic-stricken Governor to commit a deliberate murder under pretence of making an example.

What Governor Eyre calls "sedition" is, in the eyes of Englishmen, a right, legally exercised in this case for the redress of grievances too burdensome to be endured. It is monstrous that any official acting in the name of her Majesty should so pervert his trust as to become the executioner of the vengeance of a dominant class instead of the protector of the defenceless. We hardly need to be informed of the wrongs suffered by the negro peasantry of Jamaica when we find that the man who courageously proclaimed them is foully and of set purpose made away with. The case of Mr. Gordon intimately involves the liberties of all her Majesty's subjects governed by delegated authority. There ought to be a searching inquiry into the whole of these lamentable events, more especially into the judicial murder of Mr. Gordon. If Governor Eyre be not otherwise punished, he ought to be cashiered with ignominy. But that is not enough. It ought to be known from the lips of the responsible advisers of the Crown whether the right to complain of injustice is to be restricted to the British Isles, and whether those Englishmen, missionaries or otherwise, in Jamaica or in any other colony, who, at much personal sacrifice and at no small risk, defend the just claims of a subject race, and interpose between the negroes and an ill-disguised system of slavery, which the Home Government itself condemns, are to be officially regarded as firebrands and instigators of sedition, or as the best and most valued friends of order and good government in our colonies.

ANCESTRY.

PRIDE in ancestry is not peculiar to any race or nation. The Roman in his *atrium*, where stood the bridal-bed, and the housewife and her maidens sat spinning, and the clients had their reception, was surrounded by the waxen images of his distinguished ancestors who had been *adiles* or *prætors* or *consuls*. These images, too, were the mute mourners in the funeral processions of their descendants. The Chinaman of the present day, when he attains the yellow cap and coral button of highest mandarin rank, since he cannot bequeath his dignity to posterity, by way of compromise has all progenitors ennobled, and erects their little statues in his house, with an altar to each, upon which is burnt gilt-paper and incense. And in the picture-galleries of English mansions the eyes of their owners turn most fondly to the portraits of their race,—to gallants in ruffles and swords, fair dames in brocaded stomachers, who still preserve, however the world may wag, their stately grandeur on the canvas of Kneller or Reynolds; while in quiet back parlours, where heraldry is an unknown science, the goodman of the house points with filial pride to a broadly smiling old gentleman over the

mantelpiece and a quaint old lady examining you through her spectacles from the opposite wall, as paternal and maternal portraits, "done" by a local artist before photography had spoilt his trade. And since Apollo has taken to the easel everybody's remotest cousins have sat to the radiant god and presented their dear faces to everybody. To say that all this is natural, is but to utter a truism, for else it would not be so general. Nor is it difficult to account for this interest in our forefathers. It is only one form of the strong personal feeling which makes everything connected with ourselves the most important in the world, and to which most of the activity of life and of human progress is due. Possibly the nose of your great-grandfather could be neither described as Grecian or Roman, and the upper lip of your great-grandmother has an awkward length instead of the pretty drop of Vandyke's faces, but they are the nose and the lip that have come down to you by an inheritance the entail of which cannot be cut off, and so you have a pleasure in looking at the portraits of your worthy ancestors and never think of testing their antique faces by the canons of art. To trace back the past, too, is in itself a pleasure. We feel a delight in following up the calm broad river to where it rushes, a wild little brook, in creamy foam over rock and moss, or glides in crystal ripples over pebbly shallows. And such is the charm of climbing a family-tree, and forgetting for a moment amidst the dreamy shades of its spreading branches the bustling world below. Of course the pleasure is not very great when the branches are rotten and the trunk lightning-scathed and ready for the axe. But we are supposing that you have had creditable ancestors. In that case the reputation of their greatness descends to some extent with their name to you, and renders a backward glance at their worthy memories not the less pleasing. And is there not often a substantial heritage of character and mind as well as of name and physical likeness? Modern inquiry certainly seems to suggest such, although the disturbing causes operate too frequently to allow of its being affirmed as a rule.

That good results in many cases from pride in ancestry cannot be doubted. It has stimulated the desire to obtain worldly success. Young Warren Hastings went to India with the murmur of the old oaks on the ancestral estate in his ears, and it inspired him to work unflinchingly till he obtained wealth to buy back the home of his fathers. And higher ambitions we may believe have been kindled at this source. Was Scipio Africanus the younger uninfluenced by bearing the name of his reputed grandfather? Was Pitt uninspired by the example of the Earl of Chatham? And are there not many now in public and private life, known to us, who are worthily treading in the steps of their fathers, animated doubtless by the desire of nobly emulating them?

Men who have a very supreme contempt for the past, and who think that their wisdom will spring a mine under the ancient world, and others amongst whose immediate ancestry is to be found that very dubious peer the Lord No Zoo, will of course ignore all pretensions to distinction on account of family. But indeed there ought to be taken into account some of the injurious influences arising from pride in ancestry. Very false views of greatness are often formed from the qualities which rendered eminent the successful founder of a family. No doubt the knights who came over with William the Conqueror were men of valour. To have gained a title in those days, as in yet earlier and ruder ages to have obtained the chieftainship of a savage tribe, required not a little prowess in arms. But surely it would be a very great error on the part of the descendants of those Norman invaders to imagine that readiness in giving hard knocks, and little scrupulosity in appropriating a neighbour's lands, provided their owner could be disposed of by the sword, are the essentials of greatness. Again, in the feudal times the trading burghers who were cooped up within the walls of towns were regarded with much contempt by the nobles who did as they listed in their castles. It is folly in the extreme now (though often committed) for peers to despise the mercantile classes. It is not uninteresting to know, however, that the ranks of trade have supplied not a few of those who have now seats in the House of Lords. A young clothworker was the founder of the ducal house of Leeds, and the smith who invented the diving-bell has his descendants in Normanbys and Mulgravees. From the bailiff to the secretary of Charles I. sprang the family to which Fox the statesman belonged, and Lord Teynham looks back to a printer as one of his ancestors. The Earls of Abingdon had for the founders of their line a cook of Queen Elizabeth, and the only Duke created by George III. was the son of an apothecary. Happy would it be if

all the peerages of England had such honourable origins. But of many that date from reigns such as those of Charles II. and George IV., the least said is the best. Commerce is now becoming more and more esteemed, and merchants are no longer deemed ineligible for alliance with the scions of noble houses.

Not a little evil is the temptation to the descendants of great men to rest content with the glory of the dead, to bask in their reflected splendour rather than strive to do some work that shall merit the gratitude of men of their own generation. It is far easier to wear a cap already plumed than to climb to the eagle's eyry and pluck the feathers ourselves from the royal bird. Personal worth is the only true greatness.

"Kind hearts are more than coronets,
And simple faith than Norman blood."

There is another kind of ancestry in which men rejoice, distinct from that of family. The ancestry of nationality, party, school, church. We exult in the deeds of those who are related to us by affinities of race, thought, policy, creed. We are proud of the bowmen of Cressy and Agincourt, of the sailors who went out under Lord Howard of Effingham to meet the Armada. The Churchman reads with a thrill of personal triumph the trial of the Seven Bishops; the Nonconformist, the story of the ejection of 1662. There is in this a tendency to create an *esprit de corps* which does good service in days of battle. At the same time it must be remembered that this feeling is strictly conservative, and in matters of religion, politics, and philosophy, tends to prevent any growth beyond the set limits of our party. The danger is of necessity greatest where the organisation is most perfect, and the limits of thought most rigidly defined.

Pride in this kind of ancestry generally centres round distinguished men who had either originated or been the ornaments of a church or school of thought. "I of Paul and I of Apollos," is a sort of cry that has been heard frequently enough in the world's history. That men of great mental or moral power should leave a permanent mark upon the records of their age, that they should influence many of their own and after times, is inevitable. The teachings of a Confucius or a Plato will be more enduring than the empire of a Zingis Khan or an Alexander the Great. And at the feet of these great teachers it is well that the world should sit and learn. We cannot but believe that such men came not fortuitously into the world but to fulfil purposes which entered into the Divine plan. Yet the devotion to the illustrious men of the past has been often a hindrance to the development of the mental and spiritual life of men. In some instances it has been a cruel tyranny. Think of the influence exerted by the founders of the Romish orders of monks. Surely Augustine and Benedict and Francis of Assisi, and Dominic, have been the lords of thousands of human souls. Patriotic and Puritan theology have alike over different classes of minds exerted a repressive power. At the feet of Him only who is "the Master," can we sit hearing words that are "life." And so in philosophy, Ptolemy was the soul of the opposition to Copernicus, and Aristotle of the resistance to Bacon and Locke. With the greatness, too, of human teachers, their followers cherish also what was their weakness, and whilst probably the men themselves would be the first to receive new truths though opposed to their prior conceptions, their adherents are obstinate in their retention of the veriest accidents of the system they have embraced or of the mannerisms of its founder. The dogmatism of Comté, exaggerated and rendered more offensive by his disciples, will probably prevent justice being done for a long time to whatever may be true in his philosophy. But mere reverence for names is being shaken. The present age is a questioning one. The work of the past will not be taken in lieu of present service, nor bygone greatness for present feebleness. Authority alone can no longer rule. It, too, must give an account of itself. We should regret to see reverence for the past decay amongst us, but we should be still more sorry to recognise it only as the sentiment of romance rather than as a stimulus to exertions worthy of the descendants of those whose prestige we inherit.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON.—Number of patients for the week ending 25th November, 1,681, of which 188 were new cases.

ELECTION PETITIONS.—Messrs. Baxter, Rose, and Norton, the Tory solicitors, have, it is said, sixty election petitions to present at the meeting of Parliament on behalf of the Carlton Club. It is stated that a petition will be presented against the return of Mr. W. Bagge and the Hon. T. de Grey, the new Conservative members for West Norfolk, on the ground of illegal expenditure.

Foreign and Colonial.

AUSTRIA.

On the opening of the Hungarian Diet, it is asserted that a general amnesty for all political offences will be promulgated in Hungary.

In Croatia the schism between the party desiring union with Hungary and the National party is increasing. It is feared that the Government will dissolve the Croatian Diet. The Unionist party are drawing up an address to the Emperor, stating their complaints, and will send a deputation to his Majesty.

In the Provincial Diets of Lins, Gratz, Salzburg, Klagenfurt, and Brogenz, opened on Friday, protests were presented against the September Patent identical with that made in the Diet of Lower Austria. At Prague, Brunn, Laibach, Lemberg, and Czernowitz motions were made to present an address to the Emperor, thanking his Majesty for the September Patent.

The Vienna correspondent of the *Daily News* says that the commercial treaty between England and Austria is as good as settled.

SPAIN.

The Spanish Minister for Foreign Affairs has addressed a circular note to the representatives of Spain at foreign Courts relative to the war with Chili. The note approves the conduct of Admiral Pareja, and states that the reply of the Chilean Government to the first overtures of the Spanish Admiral precluded the possibility of any further negotiations, even under the mediation of the diplomatic body at Valparaiso. The note renews the assurance that Spain does not aspire to the conquest of the South American republics, but declares that she will not permit her dignity to be outraged without exacting satisfaction.

The Progresista party have issued a manifesto, in which they demand the following reforms:—

Individual, civil, and political liberty, great reductions in the public expenditure, the abolition of the united duties and the reform of the Customs' tariff, decentralisation and independence for the municipalities and provinces, equality before the law, the modification of the conscription laws, the extension of the laws prevailing in Spain to Spanish possessions beyond the seas, liberty of the press and liberty of conscience, the complete secularisation of education, and the Constitution of 1866 as the basis for a Constitutional monarchy which would command approval at home and esteem abroad.

A letter has been published from General Espartero, in which he gives his adhesion to the manifesto, but declines, for the second time, the Presidency of the Progresista Committee. He adds:—"The Committee may know that it can count upon my arm and my heart to defend these liberties and the Constitutional throne." It is remarked that in this letter General Espartero makes no allusion to the reigning dynasty.

AMERICA.

Dates from New York come down to the 18th of November.

The South Carolina Legislature has adopted the constitutional amendment abolishing slavery, thus securing the adhesion of the necessary number of States to make the amendment form part of the Federal Constitution.

An important interview took place on the 9th inst. between President Johnson and a delegation of the members of the North Carolina State Convention. The delegates urged upon the President the anxiety of the people of their State to effect a full restoration of their former relations with the National Government. They requested also that the test oath prescribed for Congressional members should be repealed. Mr. Johnson, in reply, congratulated the gentlemen upon the progress made by their State towards reconstruction, and complimented the spirit evinced by the people. He, however, said that it was absolutely necessary, in his judgment, that the Legislature of North Carolina should adopt the slavery prohibition amendment of the National Constitution. He also informed the delegates that Provisional Governor Holden will be instructed to continue to act as State Executive until he shall be relieved by express orders.

Mr. Worth has been elected Governor of North Carolina by a majority of from 5,000 to 10,000 over Mr. Holden.

The recent elections have resulted in a decided Republican victory. In New York, Slocum (Democrat), was defeated for State Secretary by Barlow, by about 27,000 majority. In New Jersey, Marcus L. Ward (Republican) was elected governor by 76,000; while in Massachusetts, Bullock (Republican) was elected governor by 76,000 majority, General Crouch, his opponent, receiving but 25,000 voters. The elections in the Western States also show large Republican gains.

The States of Wisconsin and Minnesota have voted against negro suffrage.

It is officially reported that the mortality among the negroes during the war against the South averaged from thirty to fifty per cent. This excessive mortality continues in many parts of the South.

It is authoritatively announced that the Federal Government, in order to preserve neutrality in the Mexican war, will allow no armed parties to pass the Federal frontier, nor permit munitions of war to be sent to either belligerent.

General Logan has been appointed Minister to the Mexican Republic, of which he is reported to be a strong friend. Mr. Browning, who was President Johnson's private secretary, has been appointed Secretary of Legation to General Logan.

The Hartford papers report a movement of Federal

troops towards the Maine frontier, caused by the apprehension of trouble arising from the demands of a British officer for the return of deserters escaped from Canada.

The sale of Government transports has been suspended in Louisiana. Orders have been received in Texas not to muster out any more troops, and to discontinue the sales of Government property.

The *Portsmouth Chronicle* states that orders have been received at the Portsmouth Navy-yard to prepare the large iron-clad *Pasadenaway* and three other steamers for sea immediately. This statement has been denied.

Secretary Seward had a long interview with the President, giving rise to the rumour that the British Government had made some formal demand on the Federal Government respecting the Fenian movement. The Fenians have rented a large house in Union-square, New York, which has been fitted up for Government offices.

Two battalions of Canadian volunteers have been ordered to be ready for frontier duty against the Fenians. The 60th Regiment has been ordered from Montreal to Western Canada. These precautionary measures are stated to have restored confidence.

The *Commercial Advertiser* asserts that the Government will shortly offer to fund all compound interest-bearing legal tender notes at par, with the accrued interest, into five-twenty bonds at fixed prices.

General Grant has been receiving much popular attention in New York. He has visited the Union League Club, when, in reply to a speech of Mr. Beckman, expressing sympathy for Mexico and a firm belief in her coming deliverance, the General said that the speaker's remarks concerning the future of Mexico expressed his own sentiments.

INDIA.

The treaty of peace with Bhootan was signed on the 11th. Full apology is made to the British Government, and all the Dooars are ceded. The prisoners are also given up, and free trade is established between British India and Bhootan.

FOREIGN MISCELLANY.

It is reported in Paris that the Empress Eugénie will go to Rome next Easter.

An American paper states that the banquet given by Sir Morton Peto at New York cost 1,200*l*.

Schools for the theological training of coloured ministers in the United States are now being opened.

The attempt to stock the Australian rivers with salmon has been so far successful that the Rivers Derwent and Plenty now contain upwards of 2,000 of that valuable fish.

The Rev. Dr. Tyng's church, St. George's, New York, has been destroyed by fire. The Doctor was present while the fire was raging, and appeared to be greatly affected by the destruction of the edifice.

M. Lindbach, the Swedish clergyman charged with poisoning five persons while administering to them the Sacrament of the Lord's Supper, has committed suicide by hanging himself in his cell.

An American journal states that in the condemned cell of Wirz, the Andersonville jailor, who has just been hung for murder, was found, "Cumming on the Apocalypse."

"We have reason to know," says the *France*, "that Lord Clarendon, in taking possession of the Foreign Office, sent to M. Drouyn de Lhuys a despatch containing sentiments of the warmest sympathy for France and her Government."

THE PRESS IN FRANCE.—Mr. William Hughes, the French translator, has applied to the Paris Board of Index, as the official censors are called, for the stamp to authorise the sale of a translation into French of Thackeray's "Memoirs of an English Valet" ("James's Diary"). The stamp has been refused for the following most ludicrous reason:—"Because the book contains strictures on the British aristocracy of such intense acerbity, that remonstrances from her Majesty's Government might be the consequence of its authorised circulation."—*Morning Post*.

THE MILK GIRL AND THE OATH OF ALLEGIANCE.—One of the less tragic stories of the raids in the Shenandoah Valley (during the war) is told of a farm girl whose cow had strayed to a distance. The people were at that time confined to the vicinity of their own houses, and this girl asked permission of the Federal officer in command to bring back her cow. He refused unless she took the oath of allegiance. The girl tried to prevail upon him to let her go out for some time, and at last turned and said:—"Well, captain, if you think to conquer the Southern Confederacy by holding on to Bill Arnold's old cow, you're welcome; but don't expect us to take your Yankee oaths."—*Times Correspondent*.

AN OLD REBEL.—Ex-Governor Clark, of Mississippi, was lately invited to address the legislature of that State. He replied:—"I feel that it would be improper for me to deliver a public address on the condition of the country, although I am sure that such suggestions as I might make would be in aid and support of the wise and conservative policy which has been adopted by our people, and which I hope will soon result in the full restoration of our beloved State to the enjoyment of equal political rights with the sister States of the Union, and under the flag of the Union. With all of you I marched under that flag in a foreign land, and it was victorious; with all of you I marched against it, and it was victorious; it again waves over us, is our flag, and may it ever be victorious."

THE EXECUTION OF WIRZ IN AMERICA.—The American papers describe the scene at the execution

as "horrible." "Captain Wirz appeared on the scaffold with his whole person enveloped in a loose black-glassed muslin bag. He was suffering excruciating agony from his arm. His last words were:—"I am innocent of the charges brought against me. I am going before God, who will judge between me and my accusers." He then kissed the crucifix, whereupon the crowd shouted and booed, and the soldiers mocked him, and cried loudly, "You'll never starve any more Union prisoners. Remember Andersonville." Others in the crowd cried, "Hang the scoundrel quick." When the hood was pulled over his head the crowd cheered, and some exclaimed, "Down with him; let him drop!" When the drop fell a wild chorus of cheers and shouts arose from the crowd." Before the execution he was visited by his wife, who attempted to supply him with the means of self-destruction by passing into his mouth from her own while kissing him a bolus of strychnine; but General Baker sprang upon him and choked him until he forced the pill from his mouth.

ENGLAND AND AMERICA.—We do not want to go to war with England; the American people understand very well that the chief sufferers by such a war would be the English people—they who were our true friends during the war; the aristocracy would not suffer. Our people understand, too, that the example of our successful republican Government will have much greater power in England, and will be of much greater use to the Liberal party there, if the two countries remain at peace, than if they fall by the ears together. But it is true that the Americans enjoy the dilemma in which the British Government has placed itself by its conduct towards the United States during the late war. We are amused at the Fenian attempt, and cannot help chaffing John Bull a little when we see him falling into a dreadful "funk" at the prospect of a rising in Ireland. We remind him, at such a time, of Alabamas and of blockade-runners, and of Fenian war supplies drawn from America, as, until last April, Davis's supplies were drawn from England. We talk to the respectable Bull about acknowledging the belligerency of the Fenians, &c. In short, we "Yankers" are a laughter-loving people, and it is scarcely to be expected that we should lose so good a joke as this Fenian excitement in England gives us. As for our claims against England on account of the Alabama's depredations, &c., let no Englishman flatter himself we are going to war to get them settled. While they are unsettled England gives us most important hostages for good behaviour. If she chooses to deny the justice of these claims, she puts herself in our power the first time she goes to war and we are neutral.—*New York Evening Post*.

THE OUTBREAK IN JAMAICA.

PUBLIC MEETING IN MANCHESTER.

An influential meeting was held at Manchester on Monday, in the large room of the Town Hall, to adopt a memorial to Government to inquire into the outbreak and repression of the recent disturbances in Jamaica. The Mayor (Mr. Bowker) was in the chair. The following is the memorial which was proposed and adopted:—

TO THE RIGHT HON. THE EARL RUSSELL, FIRST LORD OF HER MAJESTY'S TREASURY.

The memorial of the citizens of Manchester, in public meeting assembled, sheweth,—That your memorialists have heard with deep regret, of the recent lamentable occurrences in the island of Jamaica, whereby the lives of many of their fellow-subjects have been sacrificed in an alleged insurrection, and in the means adopted for its suppression. That your memorialists have seen it stated that the outbreak was only part of a wide-spread plan for the subversion of her Majesty's Government in the island; and also, on the other hand, that it was immediately provoked by the authorities themselves commencing hostilities, by ordering the volunteers to fire on the multitude. That your memorialists have learned that whilst it is admitted there was much distress, and some dissatisfaction with their condition, amongst the coloured population of Jamaica before this outbreak, it is alleged that much of this misery and discontent might have been prevented by a more equal and just system of taxation and legislation. That your memorialists have observed it stated in the despatch of the Governor that a Mr. George Gordon, who was suspected of complicity in the outbreak, and for whose apprehension a warrant had been issued by the civil Government, which had failed to secure his capture, was transferred from a district under civil law to one which was under martial law, after he had surrendered himself to the civil authorities, and there tried by a court-martial, condemned, and executed; a proceeding which your memorialists believe to be a violation of British law, and subversive of the rights of British subjects. That the general tenor of the military despatches of Brigadier-General Nelson and Colonel Hobbes is such as to lead to a very grave suspicion that many of the prisoners apprehended by the troops under their command were condemned and executed on very slender evidence of their guilt. That your memorialists have no desire to screen the guilty from just punishment, nor to palliate nor excuse acts of atrocity by whomsoever committed; and whilst they are ready to make due allowance for the difficult task imposed upon the representatives of her Majesty in dealing with this outbreak, they nevertheless consider that a due regard for the rights of British subjects, and for the honour and justice of England, demand the most strict and impartial investigation into all the circumstances of the case. Your memorialists therefore respectfully but earnestly urge your lordship, as the head of the Government, to advise her Majesty the Queen to institute a commission to inquire into the origin, causes, and true nature of the alleged insurrection, and into the legality, justice, and necessity of the measures adopted for its suppression.

The adoption of the memorial was preceded by the following resolution:—

That, in the opinion of this meeting, the circumstances of the late deplorable events in Jamaica are such as to call for a strict and impartial investigation, on the part of the Government of this country, into the origin and causes of the outbreak; and especially into the legality and necessity of the severe measures adopted for its suppression.

Mr. T. B. POTTER, M.P., in moving the resolution, said:—

He never attended a town's meeting in Manchester under a more strong conviction of the necessity of appealing to public opinion, nor did he ever attend one with more regret, because he believed that the circumstances into which an investigation was now sought were such as appeared to the world something like a disgrace and dishonour to the English name. (Applause.) The honour of England belonged not merely to the Government, but to all her citizens. England could not afford to do any great wrong. Perhaps we over-estimated ourselves, but certainly we stood before the nations of the world in such a position that, as a free people, we could not afford to do anything that was a disgrace to the name of free men. In the present case it was desired to call upon the Government to investigate not merely the original causes of the outbreak in Jamaica, but also the conduct of the Governor. It is impossible to doubt from his antecedents that Governor Eyre was a brave and gallant man. His conduct in South Australia was marked by the most signal acts of bravery and self-sacrifice. (Hear, hear.) He was the protector of the blacks on the Murray River and so conducted himself as to gain the confidence of all. It could hardly, therefore, have been absolute prejudice against the blacks or coloured people of Jamaica which led to the circumstances that seemed to require investigation; but it seemed as if Governor Eyre had been panic-stricken and "lost his head" in the recent disturbances—outbreaks they could scarcely be called. Undoubtedly great dissatisfaction existed among the coloured people; injudicious steps were taken by the authorities, with a very small force at their command, to interfere by physical force; and it must be remembered, however unfortunate the after occurrences, the people were first fired upon by the volunteers. (Hear, hear.) No doubt the law was broken when a legal arrest was interfered with, but we all know how dangerous it was to fire upon the people. Such things had been known even in England, and in Manchester, and in one case the attack upon the people by the authorities gave the signal for great changes in this country. (Hear.)

The hon. gentleman proceeded to dwell on the illegalities committed in the case of Gordon, and remarked that there appeared to him no proof of an insurrection at all:—

He must refer for a moment to the articles which had appeared in one of the leading journals of England. (A hiss.) He did not blame that journal so much, because its articles would not appear unless they paid—unless there was a demand for them, but he did regret most sincerely that there should be any class of the community which delighted in them. However much the bigotry and intolerance of the *Times* articles on the subject of the coloured people might please a certain section and small class of English society, they did not please the true heart of England. (Applause.) It was all very well for the *Times* to say of the working classes who heard Mr. Gladstone that they were not fitted for the trust of the franchise—(hisses)—that there should be ignorance among the working classes was, indeed, very much to be regretted, but it was still more disgraceful that there should be such an amount of ignorance and bigotry in the upper classes that it could answer the purpose of the *Times* to assert in that paper such articles as had appeared there.

Mr. G. O. GREENING, before the resolution was agreed to, remarked that the Government had not done what they might. The *Gazette* which contained Governor Eyre's despatch should have notified his recall.

Mr. JACOB BRIGHT, in moving the adoption of the memorial, justified the holding of such a meeting by the fact that the British Government had been willing to screen high-class offenders. He then referred to the facts of the insurrection, or rather its repression, as ghastly and astounding, dwelt on the fact of the volunteers having first fired on the people at Morant Bay, and censured in the strongest language the employment of the Maroons. He then dwelt on the illegality of Gordon's execution, which had stirred the profoundest patriotic feeling of the British heart:—

The Englishman loved his country, but he loved it because it was the country of law, and because in it he was never subject to the caprices of a despotic will. But we began to ask now whether we were secure in the possession of these rights, which had been guaranteed to us by institutions, and had come down from the remotest times, and which had stood every attempt to destroy them, whether those attempts had been made by wearers of coronets or wearers of crowns. (Cheers.) The gravest responsibility rested upon the Colonial Office in this Jamaica matter. The Colonial Office made General Eyre the Governor of that island; they knew, it was to be presumed, that the Government of Jamaica was not, and never had been, in a satisfactory condition; they knew that the official class of Jamaica was perhaps the vilest official class in the world; and they knew it was not easy to have a good Parliament there, because there was not to be found an abundance of that material of which good Parliaments were made; and, knowing these things, it was their paramount duty that the appointment, which rested with the Colonial Office, should be a good one. It had been said that Governor Eyre was a pious man. (A laugh.) Piety united to knowledge and strength was a great addition to a man's character, and enabled him better to perform his duty. But he (Mr. Bright) did not much value piety in a Government, or a man holding a responsible position, united only with ignorance and weakness; it made a man in such a position the more dangerous, when it brought him much credit and disarmed suspicion. Some people had urged that a total change of Government should take place in Jamaica, but that was a matter upon which an opinion could not be pronounced without much information. Seeing that such a Governor could be put in such a position he

should be extremely afraid of having a Government simply by a Governor in Council; he should prefer that a larger suffrage should exist in Jamaica, and that those men who had been so much trampled upon, and in whose way so many difficulties had been placed, should have a greater control in the Parliament, by being able to send members of their own class to sit there. (Applause.)

In conclusion, he said the men who had acted in the affair had shown themselves unfit for office, and should be for ever deprived of it.

But if it were found that a British Governor had in one single case annihilated all law, and left a man fettered to the malignant hatred of his enemies, and that that man had been murdered, then the sentiment of this country would never be appeased until that Governor was put upon his trial—(loud applause)—and if when so tried he were found guilty of that highest offence known to the British people he should receive the reward due to so great a crime. (Loud cheers.)

Dr. JOHN WATTS, in seconding the adoption of the memorial, stated:—

Gordon appeared to have been a very temperate man, and his letters to Mr. Cardwell indicated that he was a man of great acquirements. He was also an Englishman, and it was peculiarly appropriate this meeting should be held in Manchester, for Mr. Gordon was a Manchester citizen, who for years was a corresponding clerk in a Manchester house, where he gave great satisfaction. Here was a man who had learnt his Radicalism in their own city, who had emigrated to one of our colonies, and had risen to be a member of Parliament there, who had endeavoured to do the best possible for the people to whom he was connected by blood, and whom he saw oppressed, and who had become a martyr for their benefit. It was therefore appropriate the meeting should demand an inquiry into the loss of one of their own citizens. (Loud applause.)

Mr. POTTER, M.P., stated that the deputation would have an interview with Earl Russell to-day (Tuesday) at half-past one.

It is announced that a public meeting of the men of South London is called for Friday evening next at Lambeth Baths, to consider the propriety of memorialising Government that prompt inquiry may be instituted, and speedy redress where possible given to the sufferers from the recent barbarous atrocities in Jamaica. The borough members are expected, and the Rev. Newman Hall presides. Similar meetings are likely to be held in Birmingham and Liverpool.

A telegram received by the Admiralty gives us assurance that even Governor Eyre is satisfied that the "rebellion" in Jamaica is altogether put down. The Admiral on the station sent despatches which reached Santiago de Cuba on the 3rd of November, desiring that all reinforcements might be stopped.

Advices from Jamaica to the 6th of November state that troops had been stationed at all parts of the island, and the rebellion seemed to be at an end. Arrests continued, and a large number of insurgents had been hanged.

It having been asserted that Gordon had been removed from the commission of the peace on account of seditious harangues, Mr. Chamerovzow, the secretary of the Anti-Slavery Society, communicates to a contemporary a correspondence in 1862 between Gordon and the Colonial Secretary. From this it appears that Gordon had remonstrated against the flagrant abuses of a lock-up at Morant Bay, for directing attention to which the Colonial Secretary thanked him; but he was removed from the commission of the peace because he accompanied the exposure "by a wilful and inexcusable misrepresentation of the rector of the parish." It is due to Gordon to add that he protested against the latter charge.

In proof of the unlikelihood of Gordon's being concerned in a conspiracy, a letter of his to the Colonial Secretary on the state of the island, dated March 24, 1865, is published. He makes heavy complaints of the state of things in Jamaica.

A correspondent writes to the *Express*:—"Mr. Gordon, who has been hung at Jamaica as one of the leaders in the insurrection there, is called in some of the English journals a negro. In England he would pass as a white man. He is descended partly from Scotch parents. He was a wealthy man and a man of ability. He has long been obnoxious to the ruling powers in Jamaica on account of his sympathy for the black race, and for opposing the oppressive taxation to which that race was subjected. His wife is an Englishwoman, is very accomplished, and went out to Jamaica as a governess."

According to a private letter from Jamaica, nearly the whole of the Government officials in one part of the island are living in open concubinage.

The well-known correspondent who uses the signature "J. O." writes to a contemporary expressing the astonishment and horror with which he has read Governor Eyre's despatch. He points out some important discrepancies in that document; the writer's facts frequently falling below his broad sweeping statements respecting the character and extent of the outrages committed by the blacks. He has been much relieved to find that Governor Eyre's despatch, written fourteen days after the first outbreak, does not contain a single well-authenticated account of outrage on person or on property by the insurgent negroes, whom he, nevertheless, compares in atrocity to the Indian mutineers. A careful consideration of all the documents which have been published relating to the alleged insurrection in Jamaica leads him to apprehend that there has been more panic on the part of the authorities, than premeditated rebellion on the part of the black population. The English public ought to pause for further impartial information before they adopt and ratify measures at which civil-

ised Europe is justly aghast. Of Dr. Underhill's letter to Mr. Cardwell, "J. O." writes:—

Being myself deeply interested in the sugar cultivation of the West Indies, and being as well acquainted as most people with the pros and cons of the much-vexed question of the comparative advantages and merits of free and slave labour, I cannot be expected to coincide with that gentleman in all that the letter in question contains; but I do not hesitate to say that it appears to me to be a most temperate and truthful production, in no way deserving of the anathemas which Governor Eyre hurls against it. It is now before the English public, and I would ask anyone to point out in it a single sentence which directly or indirectly suggests rebellion to the Jamaica negroes, or seditiously recommends to them "to do as the Haytiens had done." It may be that future advices will bring us news of more atrocities perpetrated on the white inhabitants of Jamaica by the negroes, of plantations destroyed, and of white women carried away by black monsters in human shape; but, save and except on the single occasion of the Morant Bay massacre, of which it appears we are never to expect to have any trustworthy details from Governor Eyre, we have as yet nothing of the kind before us; nor do the scanty and defenceless white population who were on the estates at the outbreak of this terrible insurrection appear to have suffered up to the last accounts from anything worse than the effects of fright and flight. Not a shot appears to have been fired by the numerous conspirators against the small number of troops employed "in the work of retribution"; not a soldier has been injured; and it may be well to explain that the cutlasses with which the rebels are stated to have been so generally armed are rather implements of peace than war, being merely the tools furnished to every labourer for cutting down the canes. If the letters now published by Dr. Underhill are authentic, I have no doubt that Mr. Cardwell will at once see the necessity of placing the supreme authority in Jamaica in less excitable and more dispassionate hands than those of Governor Eyre.

The Newcastle papers contain the report of a lecture delivered by the Rev. W. Walters to a large congregation in Berwick-street Baptist Chapel in that town, which, it is said, "produced by its startling array of facts and conclusive argument a profound impression upon the hearers." We have only space for the conclusion of this forcible address:—

What is the duty of our Home Government towards Jamaica? Without doubt we must have a careful inquiry by competent men, first into the circumstances of this riot, and then into the whole subject of Jamaica legislation. This is imperatively demanded by the miseries of that island; and nothing less, I am persuaded, will satisfy the British nation. This must be done without delay. I trust such an inquiry will end in the recall of Governor Eyre, the abolition of the Jamaica House of Legislature, and all pertaining to it, and the extension of the direct government of the Queen to that long afflicted and unhappy colony. The adoption then of wise and liberal measures, having for their object not the benefit of a class, but the good of the entire community, will be followed by the most beneficial results. Let meetings be held throughout the length and breadth of the land for the purpose of presenting those aspects of the Jamaica question which the oppressors of the negro and the enemies of Christian missions would keep in darkness. Let a loud, indignant, united protest, a cry as of old, go up from the whole country to the Government, demanding the recall of Governor Eyre, and a full and searching inquiry by a competent commission into the whole state of the island.

A letter from Dr. Angus, of Regent's-park College, which the *Times* declined to insert, in vindication of the Baptist missionaries of Jamaica, in connection with the outbreaks of 1831-2, from the attacks of correspondents of that journal, is published in the *Daily News*. The rev. Doctor states his facts are the result of personal knowledge obtained by a visit to Jamaica. He points out, as has already been done in our columns, that there are a number of native Baptists in the island, but never connected with the Baptist or any other English missionary society. The statement that the "convicted rebels" of 1831-2 were "almost to a man" Baptists, is grossly untrue:—

There were more Baptists than others, from the simple fact that Baptists in that district were as five, or sometimes as ten to one of other denominations; but they were a mere fraction of the whole. Take as a specimen Falmouth, where Mr. Knibb laboured. Under martial law fifteen men were shot and six were hung in that town, but not one of this number was a member of Mr. Knibb's church. Out of nine hundred and eighty-three members composing that church, only three were tried, and not one was capitally convicted. The parish of Trelawney, however, contained 25,000 slaves, and of these comparatively few were Christians, even in name. Nor should it be forgotten that after all that has been done for Jamaica, there have always been tens of thousands living under little or no religious influence.

What the missionaries did to discourage the rebellion may be judged from these facts. Honourable men, moreover, of all parties—Messrs. Waddell and Blyth among the Presbyterians; Messrs. Duncan and Barry among the Wesleyans; the Barretts, large landed proprietors in that district; the Hon. Mr. Miller, Custos of Trelawney, and one of the most extensive attorneys of estates on the island—all bore public testimony at the time and on the spot to Mr. Knibb's "peaceable character as a Christian and a minister." The grounds of the charge brought against him on which the grand jury found their bill, and on which the Attorney-General, with the concurrence of the Chief Justice, entered his *nolle prosequi*, may still be seen. The words charged are in themselves ridiculously trivial, and even they were disproved. Within the year the charges were discussed in this country, before large audiences, in presence of Lord Henley, Dr. Lushington, and other eminent men, and were formally abandoned, even by Mr. Borthwick himself, to be revived by "E. J. D." and "X. Y. Z." The latter indeed suggests that if the despatches of Commodore Farquhar could be seen, they might throw light upon those charges. But "X. Y. Z." is mistaken. When the Commodore was challenged to prove his "facts" at the time, he replied that he took his facts from the public prints, and was not accountable for them.

The Jamaica House of Assembly had itself settled this dispute.

Their Committee of Inquiry appointed to ascertain the causes of the rebellion, reported that "the primary and most powerful cause arose from the evil excitement created in the minds of the slaves generally by the unceasing and unconstitutional interference of his Majesty's Ministers with our Local Legislature." The "secondary cause" was the agitation of the Anti-Slavery Society; then came the acts of certain evil-disposed persons; and then, finally, the Baptists, Wesleyan Methodists, and Moravians—together with sundry missionaries and curates, of the Colonial Church Union and—of the Church of England herself! The free population of the north of the island seem to have been of the same mind. They burnt down with equal impartiality Wesleyan and Baptist chapels wherever they found them. These acts, indeed, Lord Belmore, the governor, pronounced "wanton and illegal," while Lord Goderich, the Colonial Secretary of the home Government, affirmed that by all the respectable inhabitants of the colony they must have been regarded with deep regret; but your correspondents deem them awkward facts, and think they prove the guilt of the missionaries. We all know now what this means. The truth is that slavery is a vast collection of explosive materials which no device has yet been able to make safe, and which any listless shoe or old nail-head may at any time fire.

In a letter to the *Daily News*, the Rev. Charles Stovel contends that the charge of rebellion is not sustained by any appeal to Dr. Underhill's letter.

A mutiny like that described in Governor Eyre's dispatch, without arms, without concert, and without a leader, with the women on the field, is simply and absolutely absurd. But such as the disturbance was, no one has yet traced it to the discussion. The claim of Anderson, an agent in the emigration project, being awarded to him, an appeal was made to a higher court; and something regarded as disorder leads to a committal; this led to a rescue—the rescue collects the mob, and, as if waiting for the opportunity, the troops fire, the victims fall—the insulted people are enraged—and every impulse is given to the fury of revenge. This is all wrong on both sides, but it is not mutiny—it was not even rebellion, for each party resisted the other as violating the laws. The governor was bound to terminate the outbreak and punish the guilty when convicted—but his account for the innocent blood which has been shed should give him serious thought.

Mr. Gordon's case was so completely in the governor's own hands, and his life was taken with such clear violation of law, and also with such deliberate intention, that every instinct of English nature would induce the anticipation of a full inquiry into the bitter and repulsive facts of this execution in the proper court at home. England will wait impatiently till that is done. Had Mr. Gordon been alive he could have thrown much light on the subjects submitted in Dr. Underhill's letter: the act which has removed this witness from our court must be accounted for in proper time and place.

Mr. G. W. Gordon's execution continues, as is natural, to occupy a large share of public attention. The *Solicitors' Journal*, after reviewing the whole facts of the case, comes to the conclusion that in the eye of the law, and utterly irrespective of the question whether Mr. Gordon did or not deserve his fate, Brigadier-General Nelson, and the officers who sat on that court-martial, and the soldiers who carried their sentence into effect, have one and all been guilty of wilful murder.

It is not alleged that Mr. Gordon was taken with arms in his hands, though even that would not justify his trial by court-martial unless he was taken in a district which was at that time under martial law; and, according to English law, a military court has no jurisdiction to try a non-military subject of the Crown for any offence whatever, other than armed resistance to the authorities in a proclaimed district. "*Inter arma silent leges*," but only when their voice is drowned by actual warfare. However just, therefore, the sentence upon Mr. Gordon may have been—a point upon which we express no opinion—it was pronounced by persons who had no authority to try him for the offence, and who were therefore *pro hac vice* a mere voluntary association of private individuals. The sentence of such a self-constituted court had no legal validity, and therefore could not justify those who acted in obedience to it; and the act of putting Mr. Gordon to death was as much a murder, both in those who ordered it and those who obeyed that order, as it would be if Brigadier Nelson were to be seized in the streets of London, tried by a jury of Baptist ministers at Exeter Hall, and hung from a belfry by the order of Sir Morton Peto or Dr. Underhill. And this is no light matter: it is, we repeat, of more grave import in our eyes that every principle of British law should thus have been set at naught by a British governor and British officers (and we have no reason to believe that this is an isolated instance), than even the worst of the horrible outrages by which, under the pretence of warfare, both sides have vied in disgracing the very name of man.

Mr. Arthur, the able and well-known Secretary of the Wesleyan Missionary Society, in speaking at a missionary meeting in Folkestone, dwelt at some length on the terrible events in Jamaica. While denouncing the atrocities which are said to have marked the outbreak, he showed that the conduct of the black insurrectionists was in no essential particular different from that which has, at different periods, marked outbreaks among white races. He next reviewed in terms of strong censure the course adopted in putting down the rising, and especially the action taken in regard to Gordon, expressing his fears that he had been hung without evidence. What, he went on to ask, was the predisposing cause of this outbreak?

It lies in two words—misery and distrust. Many of you have heard of absentee landlords, but perhaps not of absentee farmers. In Jamaica they have a strange state of things. Elsewhere absentee landlords are considered as great evils; but here the absentee is both landlord and farmer. He resides somewhere in Europe, and appoints his attorney at Kingston, who appoints an overseer to live on the estate, and this overseer appoints bookkeepers. Now, as any of these can be dismissed at any moment—the bookkeepers by the overseer, the overseer by the attorney, and the attorney by the land-

lord—each one is bent upon making money while he can, and the estate so managed is to grow sugar enough to pay labourers, bookkeepers, managers, and attorneys, and to send home a fortune besides. Now, suppose this garden county of Kent, were largely owned by a number of gentlemen living in St. Petersburg, who had resolved to make money by growing hops in Kent; they shall each appoint a lawyer, merchant, or shopkeeper in Rochester as attorney at five or six per cent. on the crops; he shall select a brother, cousin, or clerk as manager at 150*l.* a year; a bookkeeper at 70*l.* or 80*l.* They all know that if they can make anything this year it is theirs; but if they wait till next, the mail may bring their dismissal. Would Kent thirty years hence be a flourishing county? The facts are enough to account for misery—enough to destroy confidence between the people and those above them. . . . Man for man, the Jamaica blacks will not shrink from comparison with the whites. As to barbarous cruelty, it is for future investigation to show who has most cause this day to blush, Saxon or negro. One thing is plain, the experience of many years shows that English honour and negro rights are both unsafe in the keeping of authorities grown from the slave-owning class. The beneficent power of the Crown must at least provide for the poor a magistracy above suspicion. I do not say, for I do not know, that the suspicions of unfairness entertained by the labourers were justified. I do say they were natural, and ought to be forestalled by other appointments.

THE FENIAN MOVEMENT.

Stephens, the Head Centre, has escaped from Richmond Prison, Dublin.

His cell door was found open on Friday morning, and no trace of him has since been found. Policemen have been placed at all the railway-stations. The details of the escape leave no doubt whatever that Stephens was aided by some one who had access to his cell and to the prison yard. At ten o'clock on Thursday night he was locked in his cell, at one foot-steps were heard ascending the stairs, and his cell door was opened, after which double steps were heard descending the stairs, but not until four did the warden in charge report that the cell was empty. It was then discovered that the bed had never been slept in, that the door had been unlocked by means of a skeleton key which was left in the lock, that six other doors had been unlocked in a similar way, that the prisoner had thus been conducted into the yard, where tables had been placed to aid his escape over the wall. The night warden on duty has been apprehended, and a reward of 1,000*l.* has been offered for the recapture of the fugitive.

It is suggested that on leaving the prison Stephens was put on board a fishing lugger, and thus made his escape across the water. On Monday H.M.S. *Liverpool* and *Achilles* put to sea from Queenstown, with several constables on board, and it is conjectured that they were despatched in pursuit of the fugitive. He is a clever, shrewd fellow, and as he has friends in quarters previously unsuspected, he has no doubt made good his escape.

Byrne, the warden, who is said to have aided in Stephens' escape, underwent a preliminary examination on Saturday evening, but the evidence against him was not complete.

The Special Commission for the trial of prisoners charged with being implicated in the Fenian conspiracy, was opened on Monday morning in the Court-house, Green-street, at eleven o'clock. Mr. Justice Keogh delivered the charge to the grand jury, and the bills of indictment were then sent up.

Miscellaneous News.

ALEXANDRA ORPHANAGE FOR INFANTS.—The second election of this popular charity, which is under the patronage of their Royal Highnesses the Prince and Princess of Wales, took place on Thursday at the London Coffee-house, when twelve, out of a list of thirty-nine infants, were elected; twenty-four more will be admitted next year.

A NICE POINT.—While a couple were being married in Preston Church the other morning, the mother of the young lady, who was under age, rushed into the church and forbade the wedding. The officiating minister at once stopped the service, and, though the bridegroom had just pronounced the words, "With this ring I thee wed," declared that no legal marriage had taken place. Since then, however, the matter has been discussed at a meeting of the clergy, and the unanimous decision they arrived at was that the couple had been properly and lawfully married according to the rites of the Church. The point is a very ticklish one, and will probably have to be settled in the law courts.

MR. GOSCHEN AND MR. FORSTER.—Mr. Goschen has made great material sacrifices to enter upon official life. He was obliged to abandon the highest place in one of the most successful commercial and monetary firms in the city—thereby giving the best evidence of the confidence of a prudent man in the stability of his new career, and his reliance upon the colleagues with whom he has to act. It was only on Monday last that he agreed to accept office, after consulting his family and his colleagues in the house of which he was the guiding spirit. On Thursday he took leave of the directors of the Bank of England at the weekly court, which was more numerously attended than usual, and where he received the sincere congratulations of his colleagues, of all political opinions, on his entrance upon his new and more brilliant career, whilst they all regretted his loss from amongst them. Mr. Forster, too, has made a similar sacrifice in giving up his share in the large manufacturing business which he was engaged, and has

thus afforded the best evidence of his faith in the political opinions and party to which he is attached.—*Observer.*—[The *Globe* denies that Mr. Forster has relinquished his business.]

THE QUEKETT MICROSCOPICAL CLUB.—The monthly meeting of the members of this club was held at their rooms, 32, Sackville-street, Piccadilly, on Friday evening, the 24th November, Dr. E. Lankester, president, in the chair. A paper was read by Mr. M. C. Cook, vice-president, "On the Application of the Microscope to the Discrimination of Vegetable Fibres," which he illustrated by a large collection of natural specimens. These were afterwards placed at the disposal of the members, and an animated discussion ensued, in the course of which it was suggested by Dr. Tilbury Fox that a sub-committee should be formed to investigate and report on the subject. The meeting was numerously attended. Sixteen members were elected, and twenty-three candidates were afterwards proposed. The committee terminated with a conversation.

THE SUPPLY OF COTTON IN AMERICA.—Mr. T. H. Dudley, the American consul at Liverpool, has just returned here after a visit to the United States. In reply to an application made by Mr. Maurice Williams for information on the cotton-supply question, Mr. Dudley has given an interesting estimate on the subject. The quantity of cotton in the South at the time of the capture of Savannah was, according to an official return, about 1,000,000 bales, and the crop for the present year is estimated not to exceed 300,000 bales. From anxious inquiries made by Mr. Dudley in America, he is convinced that since the capture of Savannah, there has been destroyed, used in home consumption, and exported, an average of about 13,000 bales per week. This will leave something over 700,000 bales in the States, including the new crop.—*Liverpool Post.*

AN AFRICAN RACE.—At a meeting last week of the Ethnological Society a paper was read "On the Manners and Customs of the People of Little Popo, on the Bight of Benin," by Captain Leverton Wildman, R.N. The habits and customs recorded in this paper showed a singular commingling of savage practices with European usages; the general cleanly habits of these people were noticed, as were also their judicial, marriage, and funeral ceremonies. The head man of the town judges all cases of murder, whether by violence or poison, the latter being the more common. Any one found guilty is killed by the same means as those employed in the act itself. If a slave run away who has committed this crime, his master is fined from 100 dols. upwards, according to his wealth. A second paper was read "On the Darian Indians" by Dr. Cullen. In the course of a discussion Mr. Mackie stated that there existed the means of comparing the condition of the generally little known country of Popo for more than 400 years, and that the descriptions of the houses, the dress, and habits of the people now given scarcely varied from the accounts given 160 years ago by Bosman. Dr. Hodgkin commented on the neglect of religious instruction which this comparison would appear to make Europeans guilty of.

ORPHAN WORKING SCHOOL, HAYESBROOK-HILL.—A special general court of governors of this institution was held on Thursday at the London Coffee-house, Ludgate-hill, to receive a special report from the board of the general committee recommending certain alterations in the by-laws relating to general courts, substituting January for April and July for October, wherever they occur. The minutes of the former court having been read, the secretary, Mr. Soul, read the special report referred to. Mr. W. R. Spicer was in the chair. It appears that under the present system the cash accounts are made up to Christmas, but are not presented to the governors till April, so that the committee can never see the report, which should be presented to the governors at once, and are not presented till four months afterwards. The second reason for making the change is that the children elected in April are not received until the July after the election. Again, on account of the examinations and the holidays coming in May and June, great inconvenience was caused by having forty children in at a time when they wanted the house vacant for repairs and cleaning purposes. Another reason for the change was that they were obliged to send out the balloting papers before the subscriptions were paid, whilst the rules provide that no person in arrears shall be entitled to vote. For these reasons resolutions were passed altering rules 18 and 24, making the elections in January and July, instead of April and October, and meeting the case of children who might be damaged by the alteration of time, through being eleven years of age in April, by considering them not to be eleven years till July, so that they will be allowed to stand on the list for three months afterwards on this occasion.

A WEDDING TOUR IN THE CLOUDS.—The New York balloon wedding tour, for which preparation had for a considerable time been in progress, took place on the 8th of November. There was a large assemblage of spectators collected in the lower part of the park, and all the contiguous region, to see the bridal party go up. Only two persons accompanied the bride and bridegroom. The car ascended from the Sixth Avenue and 59th Street entrance to the park, and, after a very pleasant excursion through the upper air, landed at Mount Vernon, Westchester county, about sunset.

A prospectus has been issued of a National Cattle and Meat Company, with a capital of 1,000,000*l.*, to establish a comprehensive central system for the supply meat.

Literature.

ROBERTSON'S LIFE AND LETTERS.*

Those who have felt the fascination and the moral power of the published writings of the late Mr. Robertson, of Brighton, will certainly have desired, and will now gladly receive, a memoir of his life, accompanied by a collection of letters in which his whole nature and the development of his spiritual life seem to be represented. As no English sermons of the century have been so widely read, and as few leaders of religious thought have exerted (especially by works in so much of an unperfected and fragmentary character) so penetrating and powerful an influence on the spiritual tendencies of the time, we can well believe that no biography since Arnold's will presently be possible to be compared with this, for the interest excited by it in the minds of readers who consciously live in the presence of the invisible and eternal, who feel the pressure of difficult questions and painful experiences, and who seek reality and depth and freedom in the life and activity of the Church of Christ.

In occasional notices of Mr. Robertson's Sermons, we have plainly enough confessed our sympathy with him, and our admiration for him; and at the same time have indicated as plainly what we account to be the defects of his theology, and its departures from what we think Scriptural representation, and from the testimony of the general Christian consciousness. And we now feel, with this biography before us, very little disposed to indulge in remarks of our own on his teachings, or on his place amongst preachers, or on the elements of his character; and, least of all, to attempt a judicial summing-up of the internal predisposing causes, and the external suggestions and irritations, through the operation of which were induced those modifications of opinion which somewhat removed Robertson from our intellectual sympathy, but which, even when we felt entirely separated from him, could not uproot him to our reverent affection for him as intensely true and loving in his service to Christ and to men. The Evangelical party in the Church of England seems to number him with heretics; and orthodox "liars for God" have been found who would brand him as a denier of his Lord's divinity, and of the redemption of men by His sacrifice and propitiation. With the latter no words need be exchanged; although we may deeply regret that any incompleteness and vagueness, or even one-sidedness and perversity of view, should have furnished the shadow of an excuse for the malignity of a theological party. And of the former detractors it is enough to say, that had Robertson seen and known Evangelicalism as realised in any other type of religious character than that narrow and superficial one which first repelled his truth-loving, earnest soul, he would probably never have undergone those changes of opinion which his revolted feeling and conscience, much rather than speculative force or broadening knowledge, appear to have carried in their stream. To class him with "heretics" is not only to wrong the name of one who, with singular simplicity and devotion, bowed down his whole heart and will to his Lord, but also to refuse admiration to a beautiful example of spiritual excellence, and to dishonour the grace and the good Spirit which wrought in him. There is another class, however, as we have frequently had reason to notice, which, while warmly admiring and delighting in Robertson, has done so only for the great freedom of thought traceable in passages of his sermons, and for the departures from orthodoxy attributed to him beyond the evidence such passages directly afford; and which has never conceived of his life as marked by spiritual battle, by intense and consuming earnestness, by haunting anxiety—always full of sadness, and sometimes terrible in its solitudes, by self-exhaustion in the pursuit and service of truth,—a life having its inspiration and its strength, in all its sadnesses and struggles, ever and only in the love of Christ. Those who have thought of Mr. Robertson as a cultivated gentleman, by accident a clergyman, and by liberal tendencies and special provocations driven into opposition to popular opinions and parties, will be surprised, and we hope profited, to discover how truly and fully his whole life was spiritual, rooted and grounded in love and in God.

Frederick William Robertson, the eldest of the seven children of a captain of artillery, who survives his distinguished and lamented son—was born in London, February 3, 1816. The first five years of childhood were passed at Leith Fort, and left an indelible impression on the

imagination of the boy and on the sympathies of the man. Subsequently the father was the son's instructor for four years; and then Beverley Grammar-school was his place of education for four years more. A year or rather more spent by his family at Tours, gave him the foundation of a good knowledge of the French language. He was then placed at the Edinburgh Academy, and was there distinguished as much by virtue and beauty of character as by fine capacity. He subsequently attended classes in the University, and returned home at eighteen, "with a large amount of multifarious knowledge, and many memories of a pleasant life and of profitable study." "The child is father to the man,"—how truly, in Robertson's case, a glimpse at the boy will show:—

"The loneliness which is more or less the lot of the oldest of the family, soon created in him a thoughtfulness full of imagination, a spirit of inquiry which supplied him with the materials for a silent self-education. But on this account he became neither morbid nor unnatural. On the contrary, he was a radiant and eager child, full of healthy enjoyment of life, delighting in air, and sunlight, and active exercise. . . . He describes himself in boyhood as 'iron in strength, broad and stout.' He excelled in manly games and athletic exercises, and was the leader of all the daring exploits of his companions. To this he joined a love of reading and of quiet remarkable at his age. On the brightest day he would become entranced in some tale of chivalry or imagination which charmed him into stillness. . . .

Lying at the root of much of this dreaminess was the sensitiveness of nerve and feeling which so strongly marked and influenced his whole existence. It betrayed its presence during boyhood in his shy and sometimes defiant manner, and in a settled self-mistrust, often sinking into hopelessness. 'Deficiency of hope,' he says himself, 'is the great fault of my character.' . . . He was an intense worker. He never left a subject until he had done his utmost to exhaust it, and to examine it in all its bearings. At the academy in Edinburgh his toil was incessant, and he soon took a high place in his class. . . .

As this success surprised no one more than himself, he continually wrote home in depreciation of his work. This self-mistrust made him even then acutely conscious of small errors. . . . He carried this humility and sensitiveness into manhood; the slightest deviation from truthfulness in words or in action was abhorrent to his nature. His mother said of him, 'I never knew him tell a lie'; and he would rather have lost every prize at the academy than owe one to foreign help or to the usual aids which boys seek from translations. . . . To romance, sensitiveness, delicacy, humility, great gentleness, he added, even at this early age, a practical view of life, calm good sense, steady adherence to right, unselfishness, and a courage at once enthusiastic and prudent."

Letters from Edinburgh to his mother and brother make out clearly enough all the main points of the delineation of youthful character which we have culled from Mr. Brooke's earlier pages. We have intimated that his childhood at Leith influenced permanently his sympathies; and on leaving Edinburgh he was desirous of adopting his father's profession, and entering the army. His father had observed his son's pure character and deep religious feeling, and proposed to him the Church. The youth replied, "Anything but that: I am not fit for it"; and then, in simple surrender to his father's wishes of his cherished hope of a military life, permitted himself to be articulated to a solicitor. At the end of a year, his health failed; and it being then discovered that he had adopted a profession he detested, it was resolved that he should follow his bent, and an application was made to the Horse Guards for a commission. He now sought to prepare himself to become a good and useful officer. But two years passed away, and he seemed to be forgotten or neglected at the Horse Guards. Then Captain Robertson again proposed to his son to enter the Church, but was still firmly refused. Young Robertson was, however, at this time a Christian, and, it would seem, something of an enthusiast too. We read:—

"The temptations to which he would be exposed in the army were strongly set before him; but he could not believe that they were any real barriers to his entrance into it. On the contrary, with his usual desire for some positive end to contend with, he imagined that it was his peculiar vocation to bear witness to God, to set the example of a pure and Christian life in his corps, to be the Cornelius of his regiment. . . . To two great objects—the profession of arms which he had chosen, and the service of Christ in that profession—he now devoted himself wholly. They filled his life, and for both of them he read carefully. . . . Parallel with his military reading [very varied and thorough, especially as to the history and affairs of India, to which he seemed destined], in rather a strange contrast, ran his religious reading. Sometimes both glided with one another; as when, in the hope of advancing Christ's kingdom, he devoted a portion of his time to the history of Indian missions, and the study of the reasons of their small success; and with a rare wisdom, the need of which has at last been recognised, gained all the information accessible to him upon the religion of the Hindoos. At other times his reading was wholly theological. . . . began to labour at books on Evidences and on Prophecy. Then again, as if the hope of a military reawakened, he analysed the Jugurthine war. In his common-place-book may be seen the fluctuations of his mind between the Church and the army as professions."

At length, all further hopes of the desired commission seemed vain; and under the unexpected suggestions of two friends, with whom he at the time became intimate, and who were much

impressed with the truth and ripeness of his early piety, the decision was taken that he should go to Oxford, with a view to the ministry of the Established Church.

Only a fortnight afterwards a cavalry commission was offered by the Military Secretary; but Robertson, now already matriculated, "some-what sternly accepted his destiny," and the commission was declined. To these peculiar circumstances Robertson afterwards made curious allusion, with especial reference to one of the friendships by which his decision for the Church was influenced, in the following words, occurring in one of his private papers:—

"All is free—that is false: All is fated—that is false. All things are free and fated—that is true. I cannot overthrow the argument of the man who says that everything is fated, or, in other words, that God orders all things, and cannot change that order. If I had not met a certain person, I should not have changed my profession; if I had not known a certain lady, I should not probably have met this person; if that lady had not had a delicate daughter, who was disturbed by the barking of my dog; if my dog had not barked that night, I should now have been in the Dragoons, or fertilising the soil of India. Who can say that these things were not ordered, and that, apparently, the merest trifles did not produce failure and a marred existence?"

The closing sentence of the above passage must not be taken too seriously; it is but one of many, sometimes serious, sometimes half-humorous, overflowings of the morbid dissatisfaction he felt with the complexion and results of his clerical life. Mr. Robertson entered Brasenose College in 1837, and at once came into contact with the movement in which John Henry Newman influenced some of the most remarkable men of the University. It was attempted to secure him for the Tractarian party; but a critical study of the Acts, and of the Lives of the Popes, and of English ecclesiastical history, with readings of Calvin's "Institutes" and Isaac Taylor's "Ancient Christianity," would seem to have established him, in spite of his dangers, in the doctrinal views with which he went up to college, "which were those of the Evangelical school, with a decided leaning to moderate Calvinism," further marked by expectation of the pre-millennial advent of Christ, and a lively concern for the Jews. It is little wonder that from this well-known type of Church Evangelicalism such a mind and heart as Robertson's should swerve, and that the very strength of impulse and frankness which marked him should cause the reaction to be extreme. Oxford somewhat chilled his enthusiasm; but his spiritual "fervour" is well remembered by his college friends, amongst whom he maintained for a time a society for the purpose of prayer and conversation on the Scriptures. His favourite studies were of Plato, Aristotle, Bishop Baker, and Jonathan Edwards; and he declared many years afterwards that their writings "had passed like the iron atoms of the blood into his mental constitution." A letter to his father, two or three months before he left Oxford and received ordination, speaks of "the paralysing effects of this Oxford delusion—heresy" (Tractarianism); and adds that "to know it, a man must live here, and he will see 'the promising and ardent men sinking one after another in a deadly torpor, wrapped up in self-contemplation, dead to their Redeemer, and useless to His Church, under the baneful breath of this accursed upas tree.' In later years Robertson, partly because wiser and more catholic, and partly, as it seems to us, in the sense of being himself separated almost equally with Tractarians from the party to which he had at first belonged, not only forbore such denunciations, but perhaps erred in the other extreme of underrating the influence of erroneous doctrine on religious life.

Out of collegiate life into the work of the ministry, Mr. Robertson passed, "with a grave and awful sense of responsibility." He obtained a curacy at Winchester; and was ordained in July, 1840:—those who were then present speak of his agitation in that service as overpowering; and the day after "he looked as if 'he had been through an illness, and seemed quite shattered.' His first sermon was on the words, 'Ho, every one that thirsteth, &c., and he 'was at once perfectly at home in the pulpit,' and preached with 'an eloquence, confidence of power, and self-possession,' that were extraordinary. The young minister had many rough elements about him, and his early experiences were such as to occasion sadness and to favour an ascetic enthusiasm. In singular contrast with the spirit and practices of his life at Brighton, by which he is best known, he at this early period used austerities, refrained from meat, restricted his hours of sleep, abstained from society, and devoted all his income but that required by absolutely necessary expenses, to the relief of the poor. But the time was, no doubt, one of danger to his spirit from the hindrances and difficulties he met with: and then, 'prayer was his constant resource,' and 'in his hours of gloom he would often retire and pray alone till he realised God's presence,'

* *Life and Letters of Frederick W. Robertson, M.A., Incumbent of Trinity Chapel, Brighton, 1847-1853. Edited by STOFFORD A. BROOKE, M.A., late Chaplain to the Embassy at Berlin. 2 vols. Smith, Elder and Co.*

We have deliberately placed thus fully before our readers a sketch of the youthful life of Mr. Robertson, that the elements of his character, and the spirit of his early ministry, may be thoroughly understood by them. They cannot but admire and love. But having now followed him up to manhood and the first labours of his profession, we find ourselves, contrary to our intention and desire, under the necessity of deferring to another notice a brief account of his later ministry, with some illustrations from the numerous and deeply interesting letters here brought together.

THE CHARITIES OF EUROPE.*

A happy suggestion of the sagacious and enterprising publisher, Mr. Strahan, induced Mr. de Liefde to undertake the duty of giving to the English public some account of the great works of Christian philanthropy on the continent of Europe. De Liefde was not the man to execute such a work in a perfunctory style; it was in such perfect sympathy with all his tastes and feelings that he entered upon it in *con amore*, and determined by untiring labour in the way of preliminary enquiry to make his narrative thorough and accurate. In 1863 he began his visits to these charities, and spent about two months in visiting ten of them. Returning home with a large collection of reports, through whose wearisome details he had to plod his way, the necessary difficulties of his task being frequently aggravated by the fact that here and there a report was missing, and he had, by the comparison of its immediate companions, to piece together the history as best he could. At other times he found discrepancies between his own memoranda and the reports, and had to engage in fresh correspondence in order to reconcile their discordant statements, and in some instances could not satisfy himself without a second visit to the institution. In 1863 and the following year he employed four more months in investigation, visiting in all twenty-six institutions, eighteen of which alone appeared to him to require a permanent record. The result is a handsome book of two volumes, in which are grouped together a multitude of valuable facts that cannot fail to be interesting to all feeling hearts, and most suggestive to all engaged in the great work of Christian benevolence. The preparatory work must have been arduous to the author, but the benefit is reaped by the readers, to whom this extreme care affords the best possible guarantee for the correctness of the statements. Of the style in which the narrative is told, it is impossible to speak except in terms of the highest commendation. The simple faith and true benevolence of the writer have clothed the whole with life, and prevented it from becoming a mere collection of statistics or a dry recital of facts. With characteristic modesty, he has abstained from pointing out what appeared to him to be mistakes or deficiencies, feeling a visit of a few days could not give the "right of censuring" the arrangements of those whose whole life had been devoted to the service. "To have that right (he says), I ought to have spent at least six months in each institution, and to be possessed of a much riper experience in the sphere of philanthropy and poor-reform than I can boast of." It is in this spirit that the book is written. The author has of course his own notions on many points, and does not hesitate to advocate them, but shows his delicacy and good taste in abstaining from criticism on details. Altogether, he has given us a practical, judicious, instructive book, one fitted to appeal to the best sympathies of the heart, and to effect great good by pointing out by striking examples how much is possible to men, possessed of Christian principles, loving hearts, and determined purpose. It is especially interesting as the production of a foreigner, who shows in it a very remarkable command of our difficult tongue. "I trust (he says) no reader, when taking this book in hand, will expect to find a model of good English writing. I feel assured that scarcely a couple of pages can be perused before it is discovered that the author is not an Englishman." There is really no need for such apology. No doubt there are in some expressions traces of a foreigner's hand, but they cannot be regarded as disfigurements, and, taken as a whole, we are astonished only at the correctness and purity of the writer's English.

These two volumes, although they are necessarily restricted to the survey of a limited portion only of the great works of modern philanthropy, are tolerably comprehensive in their range. The "Rauhe Haus," near Hamburg, the "Deaconess House," at Kaiserswerth, "Father Zeller's School" at Bruggen, Pastor Heldring's Establishment near Hemmen, the Deaconess Institution in Paris, and M. Bost's Establishments for Idiots at La Force, are among the most in-

teresting, but there is not one of the eighteen, the account of which is here given, whose history is not eminently suggestive. Englishmen especially will peruse these touching records with additional pleasure, when they are told that "there is scarcely one of the great mother-establishments across the Channel which does not directly or indirectly owe its origin to the influence which the practical spirit of England has exercised upon the Protestant peoples of Europe. The charities of Germany alone may be counted not by tens and scores, but by hundreds; and I believe that Englishmen may rightly look upon these valuable results as arising, to a considerable extent, from their own liberality and intelligent sympathy." But if we are to accept for England the credit, and it is no light one, of having given the first impulse to such movements, there are features in connection with them from which Englishmen may learn important lessons. The simplicity of plan, the remarkable economy of management, the absence of red-tapeism and mere routine, the free play given to individual thought and energy combined with great completeness of organisation, by which for the most part they are characterised, contrast very favourably with what is too frequently seen in many of our English institutions.

One of the most attractive features in the whole of these narratives is the extent to which the existence and prosperity of these various institutions may be traced to the consecrated and untiring efforts of men who had for a long time to work single-handed, and who for the most part were very deficient in pecuniary resources, but who, though without gold or silver, had far richer treasures of faith and good works,—unselfish, simple-minded, Christian men, filled with love to Christ and the earnest desire to alleviate the sorrow and suffering they saw around them—men of one idea, or at least, of one work which absorbed their whole soul, and in the carrying out of which they found their highest happiness—men of undying courage, whom no difficulties could daunt, and who secured success by the sheer force of a perseverance which was sustained by their perfect trust in God. We know no book that presents a more signal illustration of the marvellous power of faith to remove difficulties, and effect what cooler brains, or rather less sympathising hearts, would have pronounced impossibilities, than are to be found in these volumes. With these workers, brain and heart alike were quickened and stimulated by the wondrous power of love. Hence their tender sympathy with the poor and suffering, their success in awakening the interest and zeal of others, their ingenuity in devising expedients, their power to win the hearts of those whom they had to govern. Many of them were singularly prepared by Providence for the work which they had to do, by incidents in their own lives which had given them that simplicity of taste, those habits of economy, and that familiarity with the class to whom they were afterwards to minister, so essential to their success. Apart from their connection with the institutions, the lives of such men as Wichern, Fliedner, Zeller, Wurtz, Heldring, Bost, and others, are worthy of being carefully studied as models of piety, disinterestedness, wise and practical philanthropy, and diligence in the cultivation of their own talents.

The "Rauhe Haus," with its ten different establishments for orphan boys and girls (some of which have been erected by the boys themselves), its chapel, its book-binding office, its societies of brethren and sisters engaged in carrying on its work, its various operations of benevolence carried on for the very moderate sum of 2,000*l.* per annum, owes its existence entirely to the generous thought of Dr. Wichern, then a poor *candidat* or theological student, who was deeply impressed with the condition of numbers of poor children in Hamburg, and determined to address himself to the work of redeeming them from the vice and misery to which they seemed destined. "That neither the Church nor the State was able to cure this frightfully-increasing evil, was at once clear to him. Free Christian charity could alone do the physician here. A Rettungs-haus (house of refuge) must be founded for rescuing at least the children, since the case of the adults was hopeless." He determined to try the establishment of a small asylum in the country, where he hoped that, in the enjoyment of quietude and fresh air, they might gain those habits of Christian industry which would prepare them for becoming respectable members of society. How he secured the original "Ruge Hoos," or cowards' house, and became himself the head of the first family of these miserable little creatures, rescued from the very depths of profligacy and sin—how from this humble opening other establishments gradually took their rise—how friends were unexpectedly raised up, frequently at the most opportune moments, when less trustful spirits would have begun to

despair—how his success enlarged his ideas, and led to the organisation of other and more extensive plans—how great have been the results of the undertaking—and how largely Germany and other parts of the continent have benefited from his work, it is not possible for us to detail here, and our readers must learn from the book itself. Fliedner, who was an earlier worker, was a man of like spirit. His own early life had trained him to habits of patience and endurance. He was left an orphan, one of twelve children of a poor German pastor, whose education was secured for him only by the kindness of friends, and whose straightened circumstances had made him familiar with poverty, and enforced on him the necessity of wise management. He accepted the care of one of the poorest parishes in Prussia, and here at once devoted himself to the work of caring for the poor, and of developing the talent of others, and especially of Christian women, in this holy enterprise. During a visit to England he became acquainted with Robert Hall, John Foster, Elizabeth Fry, and other Christian philanthropists, and by his intercourse with them was rescued from the coldness of Rationalism, and inspired with the warmth of Christian love. We cannot follow him through this useful career, but the following passage gives us an admirable summary of its grand results:—

"England was little aware of the great blessing which it was about to confer upon Germany; nay, upon the whole of Europe, when it infused its practical spirit into this young man's heart. But we see that blessing now, when we stand by his grave and look at the establishments of Kaiserswerth; at the one hundred stations all over the world, where more than four hundred deaconesses are doing their good work; and at the Deaconess Institutions of Strasburg, Berlin, Stettin, Breslau, Königsberg, Halle, Paris, Stockholm, Copenhagen, &c., which either directly or indirectly owe their existence to this good man's energy and example. It is a remarkable fact that the poor young minister who accepted the charge of the smallest church in Prussia should have lived to become the originator of the most extensive system of Christian work on the Continent. When he entered Kaiserswerth, he found a poor church of two hundred people, who were unable to support him; and when he died he left a colony of upwards of five hundred people who were all supported by him. And that same poor student who had erewhile only one florin in his pocket to carry him over a journey of more than a hundred miles, and again was fain to stay his hunger with plums, died the founder and director of a number of establishments which were of the estimated value of 512,996 thalers (76,949*l.* 8*s.*), which sum being only chargeable with liabilities to the amount of 136,514 thalers (20,477*l.* 2*s.*), left a clear balance of 376,482*l.* 6*s.* Now when it is borne in mind that he obtained by far the greater portion of this large capital by personal solicitation, and that he provided besides 150*l.* every week for the support of the work at Kaiserswerth alone; we must acknowledge that the lessons which England gave to the young German clergyman, not only in principles, but also in the practice of Christian philanthropy, were not given in vain. One can scarcely imagine the iron will and indefatigable energy which were required to go through all the labour, one day's endurance of which might well make a common man break down in utter despondency."

Our limits will not allow us to go further, but these examples may show the general character of the work, which, for its fitness to nurture faith and develop the highest forms of practical Christian benevolence, is invaluable, and induce our readers to procure and read it for themselves.

BRIEF NOTICES.

Light on the Grave. By the Author of "Emblem of Jesus," "Christian Comfort," &c., &c. (Edinburgh: William P. Nimmo.) These are twelve discourses, intended to shed light on the shadow of death, chiefly by anticipations of the glory that—to the righteous—follows after death. We shall best give an idea of these discourses by briefly analysing some one of them. We choose the first, "Immortality brought to Light." The naturalness of the enquiry—on the view of death—as to whether there be, and where, another life, is first shown, and it is affirmed that all nations, both Jews and Gentiles, had—before the advent of Christ—some anticipations, though dim, of a future existence. It is then argued that—apart from Revelation—the very nature of the soul itself,—the analogy of nature,—the consideration of man as a moral and accountable being, and that he is the creature of God and the subject of His government, lead to the conclusion that all is not ended with us at death. In spite of arguments such as these, it is shown that even the wisest of the heathen world had but very feeble gleams of light in the great darkness, that the Jews were somewhat more favoured, but that it was reserved for Christ to bring life and immortality to light by His glorious Gospel. Suitable reflections are then added. In the discourse, "Infants in Heaven," occurs a reflection from which we feel compelled to express our strong dissent. After a statement of the considerations which warrant the belief that all infants, dying, are saved; the bereaved parent is told to comfort himself with the thought that "it is infinitely better for his children to have been removed by death, than to have continued longer on the earth." Nature revolts from such a doctrine, and Revelation will have none of it. Several good hymns, illustrative of its topic, are appended to each discourse. The volume is nicely got up,

* *Six Months among the Charities of Europe.* By JOHN DE LIEFDE. Two Vols. London: A. Strahan.

n pretty cloth covers, in bevelled edges, and the type and paper are good.

Lending to the Lord; or, the Privilege, Blessedness, and Duty of Devoting a Proportion of Income to Religious and Benevolent Purposes. By the Rev. W. HICKMAN SMITH. (London: Elliot Stock.) Many books on this subject have been written lately, and earnest effort has been made by some good men amongst us to rouse Christians to a higher sense of their obligations in the matter of giving; and surely there is ample scope and verge enough for all workers in this direction. This little book by Mr. Smith puts, within small compass, the whole subject definitely and forcibly before us. The general and specific teachings of Scripture on the question are given; and the appropriation, by the patriarchs, of a tenth of their property to the service of God—from the fact that this proportion was the usual one even among heathen nations, and also that there were other sacred observances held by the patriarchs, before the law,—is considered to have been “a specific application of a part of the great unwritten law of God.” Since the Jew was, and still is, so liberal, the Christian’s duty of giving, at least as liberally, is enforced by many considerations. As an admirable means and facility for observing this duty, and converting it into a delight, the habit of storing for God is strongly recommended. Objections and fallacies as to the Christian law of storing and distributing are met and exposed; and the happy results, both direct and indirect, of the observance of this law, are shown from the experience of many who have adopted it.

The Children’s Garden, and What they Made of it. By AGNES and MARIA E. CATLOW. (Cassell, Petter, and Galpin.) This capital little work, which, by the Queen’s permission, is dedicated to the Princess Beatrice, is equally an enjoyable book for the reading hours and indoors amusement of city children, and a simple but sufficient guide to practical attempts at gardening for those who live in the country. Its story is interesting in incident, with something of clear and well-preserved character in the persons of Katie and Mary, Harry and Herbert. The chapters follow the progress of the year, and form a sort of “young gardener’s calendar,” in the pleasant disguise of a cheerful tale. It is excellently illustrated by Mrs. Criddle.

Bacon’s Map of London and Stranger’s Guide. (Bacon and Co.) This seems to us to be all that a map of this great Babylon of ours could possibly be. It has the new streets of 1865 added to the map; and is as clear and pleasing to the eye as could be expected. The map is divided into squares of a mile, each lettered and figured, and is accompanied by an index of three thousand localities, which may be found by the letter and figure of the squares severally. There is also a list of places of interest, and of public entertainment, together with postal districts, distances, cab fares, &c. We can unreservedly recommend it.

BOOKS RECEIVED.

Old Merry’s Annual (Jackson, Walford, and Co.). The Lives and Lessons of the Patriarchs; The Childhood of Jesus; Christ’s Wonderful Works (J. F. Shaw and Co.). The Mystery of the Soul (C. J. Skeet). The Hebrew Scriptures, vol. 3 (Whitfield and Co.). Keenan’s Catechism Refuted (Church Press Company). Advanced Lesson Book (Longmans). Dr. Webster’s Complete Dictionary of the English Language, Part xi.; Little Foxes (Bell and Daldy). Sunday at Home, Leisure Hour, and Cottage Volumes for 1865 (Religious Tract Society). Our Children’s Pets (Partridge). Citoyenne Jacqueline, 3 vols. (Strahan). Good Dogs; Winged Things (Seeley and Co.). Essays on Baptismal Regeneration (J. Snow). Gutch’s Literary and Scientific Register and Almanack (W. Stevens). Arnold’s English Literature; Manuscript Arithmetic (T. Murby). Jerusalem as it is (Maxwell and Co.). The Fundamental Truths of Christianity; Tithes and Offerings (T. and T. Clark). The Light-house (Nisbet). Notes of the Christian Life; The Harvian Oration, 1865 (Macmillan). The Fairy Tales of Science; Featherland; Trotter’s Story Book; Almeria’s Castle (Griffith and Farran). Lost and Found (W. Freeman). Chronicles of Carlingford, New Edition (W. Blackwood and Sons). The Life of Jefferson Davis (G. W. Bacon and Co.). Diamond Dust; Bible Photographs; Parable Illustrations in Theology and Morals; New Practical Grammar (F. Pitman). The Children’s Prize; Little Annie (W. Macintosh). The Children’s Friend, Volume for 1865 (Seely and Co.). The Gospel Treasury and Expository Harmony of the Four Evangelists; The Sunday Scholar’s Annual (E. Stock). Concise Dictionary of the Bible; The Zambesi and its Tributaries; Lives of Boulton and Watt (John Murray).

Court, Official, and Personal News.

On the 20th of December (says the *Court Journal*) the Queen, with the young Princes and Princesses now at the Castle, will leave Windsor for Osborne, where it is said to be her Majesty’s intention again to spend a quiet Christmas. In the month of January, her Majesty, with the Royal family, will take up her abode at Buckingham Palace, where very extensive preparations have already been commenced for the Queen’s reception. It is said that the brilliant festivities of an English Court will be resumed.

On Monday the Prince and Princess of Hesse embarked at Gravesend on board the Prince of Wales’s yacht for the continent. The Crown Prince and Princess of Prussia leave Windsor on the 1st of December.

A Kiel newspaper mentions a rumour that the Princess Helena of England is shortly to be betrothed to Prince Christian of Augustenburg. The *Times*

says that the report is correct. The *Morning Post* adds the following information:—

The Princess, who is the third daughter of the Queen, is in her twentieth year, while her future husband is in his thirty-fourth. He is the brother of the Duke of Augustenburg, whose claims to the Duchies of Schleswig Holstein have of late given rise to so much dispute. The Duke has, however, a son, born in 1863, so that his brother is only heir presumptive to his rights whatever they may be. Prince Christian is a major in the Lancers of the Guard of Prussia, and, from the anxious and motherly care which the Queen bestows on all matters affecting the happiness of her children, we may safely presume that in character and disposition he is all that every loyal heart can wish to find in the husband of a daughter of England.

We understand that it is considered to be no slight advantage in this royal match that the Prince having neither principality nor functions which would require his residence abroad, the future Princess of Augustenburg will be able to reside in England, and to continue to afford to her Majesty those filial affections on which the Queen, like every mother, sets so high an estimation.

The Prince and Princess of Wales returned to Sandringham on Saturday from Melford Hall, Suffolk, where they had been the guests of Lord and Lady A. Paget. On the 4th of next month their Royal Highnesses will pay a similar visit to Lord and Lady Suffolk, at Gunton Hall, near North Walsham, Norfolk.

It is likely that Parliament will meet on Thursday, the 25th of January, for the election of Speaker of the House of Commons, and to enable the members of both Houses to take the oaths. It is anticipated that in the course of a week the members will take the oaths, and that on Thursday, the 1st of February, 1866, the regular business of the session will commence by the delivery of her Majesty’s Speech.

Mr. Forster, M.P. for Bradford, has accepted the Under-Secretaryship for the Colonies, and is now a member of Earl Russell’s Government.

The *Limerick Chronicle* states, on “reliable authority,” that Lord Wodehouse accepts a great diplomatic appointment, and will be succeeded as Viceroy by Earl de Grey.

It is stated that Lord Augustus Loftus, at present Minister at Munich, will succeed Lord Napier as ambassador at Berlin.

Sir Robert Peel, we understand, has refused the peerage which the Government offered for his acceptance.—*Irish Times*.

Mr. Baxter, M.P. for Montrose district, has, it is said, again had offered to him the office of Civil Lord of the Admiralty, but has declined to accept it. The Right Hon. William Hutt, M.P. for Gateshead, has also declined the honour of a baronetcy which her Majesty proposed to confer upon him as a recognition of his public services while Vice-President of the Board of Trade.

It is understood that the report of the Royal Commission on Railways will be adverse to the transfer of railway management to the Government.

Mr. Carlyle is expected shortly to deliver an address to the students of the Edinburgh University, returning thanks for his election as rector.

Sir Charles Wyke, late Minister in Mexico, has been appointed to represent Great Britain at the Court of Hanover.

Gleanings.

Mr. John Stuart Mill is going to edit the posthumous writings of Mr. Buckle, the author of the “History of Civilisation.”

Mr. Ruskin will bring out a little book with a queer title—“The Ethics of Dust.”

Robert Browning has a new poem in the press, as yet unnamed.

Nine hundred pounds in bank-notes were found sewed up in the waistcoat of Tom Sayers after his death.—*Court Journal*.

The diamond diadem purchased in Paris by Lord Dudley for his bride is said to have cost more than 30,000*l*.

As a proof of the popularity of Tennyson, it is stated that above 5,000 copies of the illustrated edition of “*Enoch Arden*,” announced by Messrs. Moxon to appear at Christmas, have been already sold or subscribed for.

AN ORIGINAL IDEA.—Mr. Howard Paul, the “entertainer,” has issued a card or order to admit the bearer on a wet evening. He says it will positively be refused admittance on a fine evening, as every inch of space is then required by the highly intelligent and admirable class of persons who pay for their amusement. It will not be admitted after ten o’clock, and the wetter the evening the more this order will be admitted.” This is rich.

Odd stories of the American war are constantly coming to light. It is stated that when General Bragg was in command at Augusta, Georgia, last winter, Jeff. Davis telegraphed to him “to hold the State at all hazards, stop up the roads, destroy the supplies, and crush Sherman.” At the close of the despatch the rebel President inquired, “What is your available force for this purpose?” General Bragg promptly replied, “Five proclamations and one brigade.”

“A BANQUET HALL DESERTED.”—The agitation now going on in the Universities as to the prices charged for battels and commons assumed a curious and withal somewhat laughable phase at Christ’s College, Cambridge, on Monday last. The undergraduates here alleged that the price paid for dinner in the hall was excessive. Up to the time of the late rise in the price of butchers’ meat the charge was 2*s*.

per head, and for this a choice of meat of three various kinds was offered, with vegetables and bread, cheese and beer being charged as “sittings” or extras. The price, on the appearance of the “rinderpest,” was raised to 2*s*. 6*d*., and hence the dissatisfaction. On Monday dinner was provided in hall for the usual number, about a hundred undergraduates, but only two put in appearance, one a scholar who had to read grace, and an “undergrad” who voluntarily attended, but was “left alone in his glory.” The undergraduates allege want of change of meat and shortness of quantity of green vegetables, in comparison with the price charged. On Monday, instead of falling into hall in the usual course, the undergraduates assembled in the front court and outside the college, and, linked arm in arm, proceeded in sections to dine at various restaurants in the town, where notice had been given of their coming and provision made for their accommodation. On Tuesday, however, they attended hall as usual. Petitions with regard to this matter, grounded on similar complaints, have been sent by the undergraduates of Christ’s, and several other colleges, to the authorities, and it is understood that they are now under consideration.

A DINNER AT BUCKINGHAM PALACE WITH WILLIAM IV.—The King and Queen sat opposite each other, on each side, at the middle part of the table, Prince George on the left hand of the Queen, the Marquis of Winchester on her right; then the maid of honour, and then the doctor. The Queen, to use Dr. Sleath’s expression, “was very quiet,” and addressed her conversation chiefly to Prince George, but only talked a little during her stay at table. The King “was very pleasant.” No dishes were set upon the table—nothing in the shape of eatables appeared there. The entire space was covered with an immense variety of ornamental articles, curiously and elaborately constructed, to which a striking effect was communicated by the softened light of the numerous wax candles that clustered above the board. Ten servants in superb liveries assisted during the dinner, and behind the King’s chair stood a gentleman in black, who gave his Majesty wine. To descant on the varied succession of appetising viands would be superfluous. Even princes are restricted to the enjoyment of the same objects of food participated in by their subjects, as ordinary delicacies. Thus, codfish, soles, white soup, turtle soup, roast beef, fowls, cutlets, patties, game of all kinds, and sweet dishes of every conceivable variety, were handed about to the guests with that prompt and skilful attention peculiar to highly-trained servitors in our best houses. Soon after the fish was distributed the King said to Dr. Sleath—“Remember you preach to us on Sunday; and will you do me the honour to take wine? What do you do with yourself these holidays?” “Sire! I go into Warwickshire, where I was born, to see all my friends.” “Ah, well! Amherst, fill your glass—you are a Warwickshire boy. Here’s to the health of the Warwickshire lads and lasses”; at which they all laughed and drank the toast. After the dinner a magnificent dessert was put upon the table, the coup d’œil of which was a spectacular treat to be ever afterwards recalled with a feeling of unabated admiration. The men stayed to change the ice-plates, and then left. After a rather brief interval the Queen nodded to the King, who immediately said aloud—“Door!” which was opened by the man in black; all the gentlemen stood up, and then the Queen arose, and her two ladies, and left the room. The gentlemen sat till eleven o’clock, the King “very pleasant”; he left the table alone, and the rest a quarter of an hour later.—*Once a Week*.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

The directors of the Bank of England have reduced their rate of discount from 7, at which it had stood since the 7th ult., to 6 per cent. The Bank of France on the following day reduced their rate from 5 to 4. The reserve in the Bank of England has increased 3,425,395*l*., and the coin and bullion 1,281,195*l*., since the 7 per cent. rate was decided upon. Confidence has thus been restored in financial circles, and the result has been an improved tendency in some of the public securities, from which, however, there has subsequently been a decline.

Consols are at 89 $\frac{1}{2}$ for money, and at 87 $\frac{1}{2}$ 88 less the dividend for the Account. The Three and Reduced Annuities are 87 $\frac{1}{2}$. Exchequer Bills for March, 6*s*. to 2*s*. dis.; and for June, 9*s*. to 4*s*. dis. India 5 per Centa., 105 $\frac{1}{2}$; and ditto Bonds, 18 prem.; and Bank of England Stock, 248, 250.

A prospectus has been issued of the National Cattle and Meat Company, with a capital of 1,000,000*l*. in shares of 5*l*.—to establish a comprehensive central system for the supply of meat. It is proposed to purchase live stock from the feeders, and to receive it in properly constructed buildings, whence, after due examination, it can be passed to another department for slaughter, the meat being ultimately forwarded to agents for sale throughout the various metropolitan and suburban districts.

The following accountant’s report has been issued by the Crédit Foncier and Mobilier Company, in consequence of certain representations recently circulated:—

3, Moorgate-street, London, Nov. 23.

At the request of the Court of Directors of the

Crédit Foncier and Mobilier of England (Limited), we have examined the company's account books and such other documents as we have thought necessary, for the purpose of testing the accuracy of the balance-sheet, and profit and loss account, dated the 30th of September, 1865, annexed to the report presented to the shareholders at the general meeting held the 24th of October, 1865.

The result of our examination enables us to certify as follows:—1. That the accounts so presented are in due accordance with, and form a correct summary of, the company's books, and that the books are accurately kept, and upon a proper system. 2. That the securities comprised in the balance-sheet are duly held and accounted for. 3. That in estimating the value of the securities as stated in the balance-sheet, they were taken at prices rather below the quotations appearing in the official lists of the Stock Exchange of the 30th of September, 1865, and that, on the basis of such valuation of the securities, the profit and loss account of the 30th of September, 1865, exhibits a correct view of the profit results of the company's operations to that date. 4. That the commissions paid to the directors and managing director, by way of remuneration for their services, have been strictly within the limits of the provisions made for that object by the company's deed of association.

QUILTER, BALL, and Co.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Nov. 22.

ISSUE DEPARTMENT.

Notes issued .. £28,323,900	Government Debt .. £11,015,100
	Other Securities .. 3,634,900
	Gold Coin & Bullion .. 13,673,900
£28,323,900	£28,323,900

BANKING DEPARTMENT.

Proprietors' Capital .. £14,533,000	Government Securities .. £9,741,100
Reserve .. 3,210,548	Other Securities .. 19,004,565
Public Deposits .. 8,144,063	Notes .. 7,739,940
Other Deposits .. 12,578,988	Gold & Silver Coin .. 791,132
Seven Day and other .. 400,143	
Bills .. 437,276,737	
£37,276,737	£37,276,737

Nov. 23, 1865.

W. MILLER, Chief Cashier.

Births, Marriages, and Deaths.

BIRTHS.

WEBB.—November 13, at the residence of her father, Mr. Justice Lush, 20, Avenue-road, Regent's-park, the wife of the Rev. H. W. Webb, of Weobley, of a son.

CLAIR.—November 24, the wife of the Rev. George St. Clair, of Banbury, of a son.

MARRIAGES.

HOBSON—BROUGHTON.—November 15, at East-parade Chapel, Leeds, by the Rev. R. McAll, James, youngest son of Mr. William Hobson, to Anna Maria, only daughter of Mr. Josh. Broughton, all of Leeds.

DAVIES—REE.—November 16, at the Independent chapel, Solva, by the Rev. J. Griffiths, of Llandoverly, the Rev. John Davies, Pontyogof Ebb Vale, to Miss Mary Rees, Carnwern, St. David's.

BAIRSTOW—VICKERMAN.—November 16, at Brunswick-street Chapel, Huddersfield, by the Rev. J. Wheatley, assisted by the Rev. J. Loutit, Oates Bairstow, Esq., woollen merchant, to Sarah Ann, relict of W. B. Vickerman, Esq., Taylor-hill, near Huddersfield. No cards.

LEWIS—HUGHES.—November 16, at the Crescent Chapel, Liverpool, by the Rev. W. Roberts, Mr. Hugh Lewis, of the firm of Lewis Brothers, builders, Liverpool, to Miss Sarah Jane Hughes, only daughter of the late Mr. W. Hughes, The Shop, Bodelern, Anglesea.

MACKINTOSH—KYLE.—November 22, at the English Independent Chapel, Merthyr Tydfil, South Wales, by the Rev. J. W. Hill, Mr. John Mackintosh, to Janet Balmain, eldest daughter of John Kyle, Esq., supervisor of inland revenue, Merthyr Tydfil.

TURNBULL—PICKFORD.—November 23, at Myrtle-street Chapel, Liverpool, by the Rev. H. S. Brown, Samuel Turnbull, Esq., Upton House, Manchester, to Ann, only daughter of the late John Pickford, Esq., Beechwood, near Liverpool.

BUCKLEY—CATLOW.—November 23, at Albion-street Chapel, Ashton-under-Lyne, by the Rev. J. Hutchinson, William Henry, eldest son of Robert Buckley, Esq., Albert House, Mossley, to Hannah Maria, only daughter of the late Samuel Catlow, Esq., of Hyde.

DEATHS.

BELLOWS.—November 8, at the house of her nephew, the Rev. G. J. Bellows, of Greenwich, Miss Sarah Bellows, late of Lynton, Hants, in her sixty-fifth year.

AINSLIE.—November 20, Miss Ainslie, of Maitland-place, Lower Clapton, in the sixty-seventh year of her age.

ALEXANDER.—November 25, at Ipswich, Sophia, widow of the late William Henry Alexander, banker, in her sixtieth year.

BAINES.—November 27, aged thirty-one years, Edward, second son of Edward Baines, Esq., M.P., of Huddersley Lodge, Leeds.

HOLLOWAY'S PILLS.—A REMEDY FOR BILIOUS AND LIVER COMPLAINTS.—Those who suffer from bile and liver complaints should try the effects of this valuable remedy, a few doses of which will make the sufferer feel elastic and vigorous, remove all impurities, give a healthy action to the liver, and strengthen the stomach. If bilious attacks be allowed to continue without using such a preventive more serious casualties may arise, and the sufferer be consigned to a bed of sickness. Holloway's Pills are an extraordinary remedy, acting immediately in the removal of acidity of the stomach, debility, and nausea, preparing the food thoroughly for assimilation, rendering each tributary organ perfect in its function, and stimulating the kidneys.

Markets.

CORN EXCHANGE, LONDON, Monday, Nov. 27.

The show of English wheat this morning was moderate, but generally in very poor condition. The sale was slow, and transactions were limited to a few dry samples, which realised about the rates of last Monday. Foreign wheat meets a dull inquiry, but factors hold for last week's rates. Malting barley is, per qr. cheaper; other sorts without alteration. Beans 1s. per qr. dearer. Peas the same as last week. The arrivals of foreign oats have been moderate since last Monday. Our dealers being well stocked causes a fair demand, and necessitous buyers are compelled to pay 6d. per qr. advance on all descriptions.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent,			Grey	36 to 38	
red, old	44 to 50		Maple	37 to 40	
Ditto new	36 to 45		White	39 to 42	
White, old	52 to 53		Boilers	40 to 42	
new	42 to 50		Foreign, white ..	36 to 42	
Foreign red	42 to 48				
white	48 to 58				

BARLEY—	Per Qr.	Per Qr.	OATS—	Per Qr.	Per Qr.
English malting ..	33 to 37		English feed ..	20 to 25	
Chevalier	33 to 40		potatoes	25 to 29	
Distilling	29 to 33		Scotch feed ..	22 to 26	
Foreign	21 to 25		potatoes	25 to 29	

MALT—					Scotch feed	22	26
Pale	54	67			„ potatoe	25	29
Chevalier	61	68			Irish black	19	24
Brown	48	53			„ white	20	25
					Foreign feed.. ..	21	25

BEANS—	Per Qr.	Per Qr.	Flour—	Per Qr.	Per Qr.
Ticks	39 to 42		Town made ..	43 to 45	
Harrow	43 to 45		Country Marks ..	32 to 37	
Small	44 to 50		Norfolk & Suffolk	32 to 34	
Egyptian	33 to 42				

BREAD.—LONDON, Saturday, Nov. 25.—The prices of wheaten bread in the metropolis are from 1d to 8d.; household ditto, 6d. to 7d.

METROPOLITAN CATTLE MARKET.

MONDAY, NOV. 27.—The total imports of foreign stock into London, last week, amounted to 14,787 head. In the corresponding week in 1864 we received 12,600; in 1863, 9,850; in 1862, 12,455; in 1861, 8,128; in 1860, 6,661; and in 1859, 5,387 head. For the time of year the supply of foreign stock on offer in our market to-day was rather extensive. The condition of the beasts and sheep, however, was only middling. Sales progressed slowly, and the quotations had a drooping tendency. The arrivals of beasts fresh up from our own grazing districts were on the increase. The quality of most breeds was good. From Ireland and Scotland the supply was moderate. For all breeds of beasts there was a steady demand, and in some instances, prices ruled a shade higher than on Monday last. The top price for Scots and crosses were 6s. to 7s. 2d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received 2,200 short-horns, &c.; from other parts of England, 800 various breeds; from Scotland, 273 Scots and crosses; and from Ireland, 250 oxen, cows, and heifers. The show of sheep was again very moderate. Most breeds, however, came to hand in good condition. The mutton trade was firm, and last week's currency was fully supported. The best old Downs were disposed of at 6s. 8d. per 8lbs. We have to report a dull sale for calves—the supply of which was tolerably good—on rather lower terms. The highest figure was 4s. 10d. per 8lbs. There was only a limited sale for pigs, the show of which was good, at barely stationary prices. A notice has been issued this morning, compelling butchers residing without the London district to slaughter all beasts purchased in this market within forty-eight hours after leaving the stands.

Per 8lbs. to sink the Offal.

Inf. coarse beasts	2 to 3	3 to 4	Prime Southdown	6 to 8	8 to 10
Second quality	3 to 4	4 to 5	Lambs	4 to 5	5 to 6
Prime large oxen	4 to 5	5 to 6	Lge. coarse calves	3 to 4	4 to 5
Prime Scots, &c.	5 to 6	6 to 7	Prime small ..	4 to 5	5 to 6
Coarse inf. sheep	4 to 5	5 to 6	Large hogs ..	4 to 5	5 to 6
Second quality	4 to 5	5 to 6	Neatam. porkers	4 to 5	5 to 6
Pr. coarse woolled	5 to 6	6 to 7			

Smoking calves, 20s. to 25s.; and quarter-old store pigs, 30s. to 35s. each.

NEWGATE AND LEADENHALL, Monday, Nov. 27.

The supplies of meat on sale are moderately large. The trade for most descriptions rules inactive, at our quotations.

Per 8lbs. by the carcass.

Inferior beef	2 to 3	3 to 4	Small pork	5 to 6	6 to 7
Middling ditto	3 to 4	4 to 5	Inf. mutton ..	3 to 4	4 to 5
Prime large do.	4 to 5	5 to 6	Middling ditto	4 to 5	5 to 6
Do. small do.	4 to 5	5 to 6	Prime ditto ..	4 to 5	5 to 6
Large pork ..	4 to 5	5 to 6	Veal	3 to 4	4 to 5

COVENT-GARDEN, SATURDAY, NOV. 25.—The state of the market both as regards supply and demand, is much the same as that given in our last report, with the exception of pine-apples, which are rather more abundant than they were last week. Peas still consist chiefly of Marie Louise, Duchesse d'Angoulême, Buerré Diel, and Van Mons Leon le Clero. Grapes, have slightly advanced in price. Kent fliberts continue scarce. Oranges begin to make their appearance in considerable quantities. Potatoes of good quality are plentiful. French asparagus continues to make its appearance, and sells readily at high prices. Flowers chiefly consist of orchids, heaths, mignonette, chrysanthemums, Chinese primulas, and roses.

BOROUGH HOP MARKET, Monday, Nov. 27.—Our market remains very quiet, and without change since our last report, no sales of any importance having taken place during the past week. There is still a fair demand for the better class of samples on hand at prices which fully support our former quotations; but we have very little doing in inferior grades of this year's growth, which are difficult to move except at reduced rates. There has been a better inquiry this week for yearling and olds. Mid and East Kents, 100s., 147s., 100s.; Farnhams and Country, 100s., 125s., 160s.; Weald of Kents, 80s., 115s., 130s.; Sussex, 70s., 100s., 112s.; Yearlings, 95s., 120s., 135s.

PROVISIONS, Monday, Nov. 27.—The arrivals last week from Ireland were 3,033 Irish butter, and 2,355 bales bacon, and from foreign ports, 23,219 casks butter and 1,611 bales bacon. The business transacted in the Irish butter market was but limited, the mildness of the weather having an effect on the sale. The dealers using foreign in preference, prices are nominally without change, holders not pressing sales. Dutch 125s.; quality very middling. The bacon market ruled very flat. The supplies being more than the demand required, prices further declined 2s. to 3s. per cwt. We quote from 60s. to 67s., landed, according to quality, weights, &c.

SEED, Monday, Nov. 27.—The market for seeds has ruled firmer during the past week. Since Friday there has been renewed inquiry for French red cloverseed, at full prices, buyers paying 1s. to 2s. more than they were willing to give last Monday. White cloverseed meets more attention. Trefoils are firm in value, with improving inquiry. Canary-seed, with small arrivals, commanded full rates.

WOOL, Monday, Nov. 27.—The activity in the demand for Colonial wool at the sales now in progress has produced a firmer feeling in this market. The amount of business doing is only moderate, yet there are very few holders willing to sell except at enhanced rates. The supply of wool on offer is very moderate.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Nov. 27.—The supplies of potatoes on sale are tolerably large. On the whole the trade is steady, at about the prices of Monday last. The import into London last week was 320 tons, chiefly from French ports. Kent and Essex Regents, 70s. to 90s. per ton; Scotch Regents, 65s. to 80s.; Yorkshire ditto, 65s. to 80s.; Flukes, 80s. to 110s.; Stocks, 50s. to 65s.

OIL, Monday, Nov. 27.—The oil trade continues very firm. For turpentine, there has been a fair demand at 47s. 6d. to 48s. for French spirits. American refined Petroleum 3s. 6d. per gallon.

TALLOW, Monday, Nov. 27.—The tallow market is quiet to-day at about stationary prices. The quotation for F.T.O. is 50s. per cwt. on the spot. The price of town tallow is now 1s. 6d. per cwt. net cash. Rough fat 2s. 8d. per 8lbs.

Advertisements.

THE REV. T. H. MORGAN'S SCHOOL at SHIRELAND-HALL, BIRMINGHAM, will RE-OPEN, after the Christmas Vacation, for the RECEPTION OF PRIVATE PUPILS ONLY, the Birmingham Scholastic Institution for Sons of Ministers having been dissolved.

At the last Anniversary, G. F. MUNTZ, Esq., in the chair, the following resolution was unanimously adopted, being proposed by Rev. R. W. DALE, M.A., and seconded by the Rev. CHARLES VINCE:—

"The Meeting further desires to record its hearty appreciation of the services of the Rev. T. H. Morgan, whose zealous and successful labours have fully justified the confidence placed in him by successive Committees of the Institution. This Meeting would tender very cordial thanks to Mr. Morgan, and express its fervent hope that his future educational efforts may be attended with that success which has crowned his past endeavours."

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